The Publican.

The Pharisee.

The doubting Christian.

The Publican.

The Pharisee.

The doubting Christian.

Divine Love:

OR

The willingneſs of

Jeſus Chriſt

To Save

SINNERS,

Diſcovered in three Divine Dialogues,

Between

1. Chriſt and a Publican.
2. Chriſt and a Phariſee.
3. Chriſt and a Doubting Chriſtian.

With ſeveral other brief Tracts.

By *V. P.*

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TO THE READER.

THIS Treatise though small in bulk, yet may be of more use then the many great Volumes of controversy wherewith the Press and the World have so many years been tired.

The method is very plain

and familiar, by way of Dialogue, though it is sometimes much abused, yet may be managed to the profit and benefit of the Reader, as I hope this is, which is intended for the use of honest plain hearted Christians, to shew them almost all (in the words of Jesus Christ himself) his exceeding willingness to save and help poor humble repenting and returning Sinners, as also his rejecting and casting off, of proud, self conceited, and self-righteous

righteous Pharisees and Hypocrites, who having never been sensible of the exceeding sinfulness of Sin, do therefore never understand the absolute necessity of a Saviour: if any poor Soul receive the least spiritual advantage by it, I have my end in this publication.

V. P.

Divine Love;

Discovered in

Three Dialogues,

1. *Between Christ and a Publican.*
2. *Between Christ and a Pharisee:*
3. *Between Christ and a doubting Christian.*

The first between Christ and a Publican.

IN the great day of the Feast, Jesus stood, and cryed, saying, if any man thirst, let him come to me, *Joh.* 7. 31. Then

drew near all the Publicans and Sinners for to hear him, *Luke* 15. 1. And he said unto one of them.

Jesus,

Poore Publican, what makes thee draw near to me?

Publican,

Because they say (Lord) that thou art a friend of Publicans & Sinners, *Mat.* 11. 19.

J. *So I am, and thou art Welcome my beloved friend, sit down therefore with me, and my Disciples*, Mat. 9. 10.

P. Good *Master*, though I am unworthy to come into thy presence, yet through thy leave, I'le sit here at thy feet, to hear thy

thy gracious words, *Mark* 7. 25. *Luke* 10. 39. *John* 12. 3.

J. *How knowest thou that my words are gracious?*

P. Lord I have heard thee say, that Publicans & Harlots shall enter into the Kingdom of Heaven before the Pharisees which think themselves far better than us, *Mat.* 21. 31. *Luke* 18. 11, 12.

J. *And what say the Pharisees to that?*

P. They murmur among themselves, and say, *This man receiveth sinners, and eateth with them*, Luke 15. 2.

J. *Didst thou ever hear*

me Preach beſides that time?

P. Yes, once beſides, and it was the beſt, and comfortableſt *Sermon* that ever I heard.

J. *Doſt thou remember any of it?*

P. Yes, (though I have a bad memory, yet) I remember thou didſt ſay, if a man had a hundred ſheep and did looſe one of them, he would leave the ninety and nine in the Wilderneſs, and go after that which was loſt, until he find it; and when he had found it, he layeth it on his ſhoulders rejoycing, and when he comes home, he calleth together his friends

friends, and neighbours, saying unto them, rejoyce with me, for I have found my sheep that was lost.

J. *Is that all thou dost remember?*

P. No, *I* remember somewhat more, that thou didst speak of a woman, that had ten pieces of Silver, and when she had lost one piece, shee sought for it till she had found it, and then called her neighbours together to rejoyce with her. Also thou speakest of a man that had two Sons, the one that lived still at home, and was obedient to his Father, the other that went away from

his Father, and spent his Fathers means among harlots, till he came to Poverty; and yet when he returned to his Father, his Father did receive him willingly, and made him great welcome, and entertainment.

J. *Well done my friend, thou hast well remembred; but dost thou know why I speak these comparisons?*

P. No Sir, I do not well know that.

J. *It was to comfort, and encourage the Publicans and great sinners, that did here me, and to silence the Jews that did murmur, because they came to hear me, and because I received them.* *P.* It

P. It is true Lord, there were many of us there then, but we did not know what thou didſt mean by the loſt ſheep, the loſt piece, and the wicked Son.

J. I did mean thy Country-men, and Companions, the Publicans, Harlots, and Sinners, *that are in a loſt condition, becauſe of your Sins, and Wickedneſs in the Eyes of others (as the Phariſees) quite loſt, and adjudged to periſh for ever.*

P. But who was it Lord that did ſeek for the Loſt ſheep, and the Loſt piece of Silver?

J. It was I, who am the

viour of Sinners, and the Shepherd of the sheep, *that am come to seek and to save that which is lost*, Luk. 19. 10. Mat. 18. 11.

P. Lord I am one of those that are lost, what shall I do to be saved? *Act.* 16. 31.

J. *I am the way, and the door, if any man enter in, he shall be saved, and whosoever believeth on me, shall not perish, but have everlasting life*, Joh. 14. 6. & 10. 9. & 3. 15. 16.

P. Lord canst thou save such a Sinner as I am?

J. *Yes, I have power to save, and Power to destroy, but I came not to destroy*

mens

* mens lives, but to Save them, Jam. 4. 12. Luk. 9. 56.

* Greek, ψυχὰς ἀνθρώπων, the Souls of men.

P. And art thou willing, Lord, that I should be saved?

J. Yes, *I am willing that all should be saved, and come to the knowledg of the truth*, 1 Tim. 2. 5.

P. But, Lord, I am a wicked and a sinful man, Luke 5. 8.

J. *I know (dear Soul) thou art so; But, I came not to call the Righteous, but Sinners to Repentance*, Mat. 9. 13.

P. But, Lord, I am not an ordinary, but an extraordinary Sinner.

J. Not-

J. *Notwithstanding, poor man, hearken for thy comfort, there was a certain Creditor, that had two Debtors, the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he freely forgave them both,* Luk. 7. 41, 42.

P. But, Lord, I am a greater Sinner then either of them both, for I have nothing but Sinned all my Life time.

J. *What though, I am come to deliver those that were all their life time subject to* (a) *Bondage,* Heb. 2. 15.

a Or the bondage of Sin.

P. Lord be merciful to me being a Sinner, for

for *I* think there is not a greater sinner upon earth then *I* am, *Luke* 18. 13.

J. *I am merciful, and I will be merciful, and will pardon thy Sins*, Jer. 3. 12. Heb. 8. 12.

P. Lord, *I* am such a Sinner, *I* deserve no pardon, for *I* have wearied thee with my Sins.

J. *Though thou dost not deserve pardon, and though thou hast wearied me with thy Sins, yet I will pardon thy iniquities for my own names sake*, Esa. 43. 25.

P. Lord, *I* do think my Sins are so great, that it is impossible for them to be pardoned.

J. *Do*

J. *Do not think or ſay ſo, for all things are poſſible to him that believeth*, Mark 9. 23.

P. But my Sins are ſo red, *I* think all the Water in the Sea cannot waſh them away.

J. *Though thy Sins be as Scarlet, they ſhall be as white as Snow, and though they be red like Crimſon, they ſhall be as Wool.* (*if thou wilt turn to me from them*) *for my Blood can cleanſe thee from all Sin*, Eſa. 1. 18. 1 John 1. 7.

P. But Lord, if *I* ſhould turn to thee from them, yet they are written down and thou wilt not blot them out, *Jer.* 18. 23.

J. *I*

J. I am he that bloteth out thy transgressions, yea, have bloted out as a thick cloud thy transgressions, and as a Cloud thy Sins; return therefore unto me, for I have redeemed thee, Esa. 43.25. & 44.22.

P. But if I should return unto thee, yet when I Sin again, thou wilt remember my Sins.

J. No, I will pardon thee, and thy Sins and iniquities will I remember no more, Heb. 10.17.

P. Oh Lord! I am the child of wicked parents, and thou hast said, thou wilt visit the Sins of the Father, upon the Children, to the third and fourth generation. J. If

J. *If a wicked Father begets a Son, that seeth all his Fathers Sins which he hath done, and considereth and doth not such like; that Son shall not bare the iniquity of the Father*; Ezek. 18.14. 20. Ezek. 16. 3. to the 13.

P. But Lord were there any wicked parents that had good Children?

J. Yes, *many*, *as wicked* (*a*) Ahaz *had good* Hezekiah; *So* (*b*) *Idolatrous* Amon, *zealous* Josiah, *and ungodly* Saul, *had Godly* Jonathan. (*a*) 2 *Kin.* 16. 20. with 2 *Kin.* 18.3. (*b*) 2 *Kin.* 21. 21, 22. with 2 *King.* 22, 2.

P. Lord, what if *I* be a Bastard,

Bastard, and the Child of whoredom?

J. *That doth not hinder thee neither to be saved, for my servant* (c) Jeptha *was a Bastard; so was my servant* Phares *who is reckoned in my own Genealogie.* Compare Gen. 38.18. & 29. & Ruth 4.12. with Mat. 1.3. (c) Jud. 11.1. with Heb. 11. 32.

P. But Lord, is there not such a Scripture, that a Bastard shall not enter into thy Congregation until the tenth Generation.

J. *Yes there is such a* (d) *Scripture, and that should make People shun the Sin of Whore-*

Whoredome, but that doth not exclude men that are born Baſtards after the Fleſh, if they be Born again of the Spirit, either out of my Church on Earth, (now in the days of the Goſpel) or yet out of Heaven, Deut. 23. 2.

P. But what Lord, if my Father was a Baſtard?

J. Neither doth that hinder, for Sarah *the brother of* Phares (*who was a Baſtard*) *begot my two wiſe and Godly Servants* Ethan *and* Heman, compare Gen. 38. 30. 1 Chron. 26. with Pſal. 88. and Pſal. 89. the titles of both being of *Heman*, and *Ethan*.

P. Oh

P. Oh Lord, I am a very old Sinner, and have one foot already in the Grave, and I fear it is too late for me now to be called.

J. *No, it is not too late, for I call some at the ninth hour, yea some at the (e) eleventh hour. And I will pour out of my Spirit upon old men in these Gospel dayes,* Mat. 20. 6. 9. Joel 2. 28. with Act. 2. 17.

(e) Which is but one hour before night, or a little before death.

P. But Lord, I have committed such great and hainous Sins, both by speaking and doing, that I am affraid it is in vain for me to seek Mercy.

J. *Though thou hast spoken, and done evil things, as much as thou couldest, yet return unto me*, and I will not cause mine anger to fall upon thee, for I am merciful, *Jer.* 3. 5.

P. How shall I look upon thee, *Gracious Lord*, for I have multiplied sins against thee.

J. *As thou hast multiplied sins, so will I* (*f*) *multiply pardons, if thou wilt return unto me the Lord,* Esa. 55. 7.

(*f*) Or will abundantly pardon.

P. Oh but Lord, I scarce think that any so wicked as my self were saved, for I was an *Idolater*, an *Adulterer*,

terer, a Thief, a Drunkard, and what not that was wicked.

J. *Such were many of my servants that are now in heaven, but I according to my own kindness, and pitty to them, saved them by* washing, sanctifying *and* justifying *them, by my own* (g) *Name, Blood, and Spirit*, 1 Cor. 9.6,9,10,11. Tit. 3. 3,4,5,6,7.

(g) Or power

P. Oh but merciful Saviour, I was a Ring-leader of others into sin, and I enticed, and drew many into wickedness, and therefore my case is far worse then others.

J. *As thou wast a* Ring-

leader, *and* Enticer *of others into sin, so I can make thee a* guide *and* leader *of others into, and in the way of righteousness, as I made thy Countryman* Levi *and others.*

P. But that which makes me fear most, is because I was a *Blasphemer, Reviler,* and *Persecuter* of thy people, yea many of thy Saints, did I shut up in Prison.

J. Yet thou shalt have mercy, because thou didst it ignorantly, through unbeliefe, 1 Tim. 1. 13.

P. Oh but Lord, I finde my heart is hardened, through the deceitfulnes and custome of sin, that I cannot hope it will ever be otherwise.

J. *I*

J. *I can and will take the stony heart out of thy flesh, and I will give thee a heart of flesh*, Eze. 36. 26.

P. Lord wilt thou do all for me?

J. *I must do all for thee, for without me thou canst do nothing*, Phil. 2.13. Joh. 15.5.

P. Lord, what then shall I do?

J. *Before I teach thee what thou must do, I will first shew thee, what I have done, and suffered for thee.*

P. Good Master I desire to know that.

J. 1. I left my own glory, and came into the world to save thee, and such sinners as thou art,

John 17. 5. 1 Tim. 1. 15.

2. Though *I* was the onely Son of my Father, and in his own form, and equal to him; yet *I* took upon me the form of a servant, for thee and thy brethrens sake, *Joh.* 1. 14. *Phil.* 2. 6, 7, 8.

3. Though *I* was Heire of all things, and Possessor of Heaven and Earth, yet *I* became poor and hungary, that thou mightest be made rich, *Heb.* 1. 2. *Gen.* 14. 19. and 2 *Cor.* 8. 9.

4. Though *I* deserved honour, and glory; yet *I* was reviled, threatned, and persecuted by my own Creatures, and all for my good

good will to thee, *Heb.* 2. 9. 1 *Pet.* 2. 23.

5. Though *I* had no sin, yet *I* was made sin that thou poor sinner mightest escape sin, 1 *Pet.* 1. 19. and 2. 22. 2 *Cor.* 1. 21.

6. Though *I* was a Law-giver, and Law-maker, yet *I* became under the curse of my own Law, that *I* might redeem thee from that curse, *Esa.* 33. 22. *Gal.* 3. 13.

7. When *I* had power over mine own life, and no man could take it from me, yet *I* laid it down for thee, that thou mightest have life, *Joh.* 10. 18. *Rom.* 5. 6. 9. 1 *Joh.* 3. 16.

8. Though *I* was my fathers delight, and an object of his love from everlasting, yet *I* became an object of his wrath, for my love to thee, *Prov.* 8. 30. *Psa.* 88. 16. & 102. 10.

9. When thou wast an enemy, and stranger to God my Father, *I* made peace between him and thee, and reconciled thee to him by my death, and sufferings, *Rom.* 5. 10. *Col.* 1. 20. 21. *Eph.* 2. 12, 13.

10. When thou wert a slave to the Devil, and a fire-brand of Hell; *I* did rescue thee from the power of the one, and redeem thee from the plague and punish-

punnishment of the other, 2 *Tim.* 2. 25. *Amos.* 4. 11. *Heb.* 2. 14. 1 *Thes.* 1. 10.

P. O Lord *I* did not deserve any of this from thee.

J. *True thou didst not deserve it, but yet I did it freely, and out of my love to thee,* Rom. 3. 24. Eph. 5. 2.

P. Are all my sins, Lord, satisfied for, and done away by thy death.

J. *Yes, they are perfectly satisfied for, and absolutely done away out of my fathers sight, never to be imputed again to thee,* 2 Cor. 5. 19.

P. And is there nothing now in the way that hinders me to be saved?

J. *No, there is nothing, for I have taken all things out of the way, that hindred thee to be saved*, Col. 2. 14.

P. And am *I* to do nothing to be saved?

J. *No nothing at all towards thy own salvation, for I have bought thee from death, and purchased thee life, and salvation*, 1 Cor. 6. 20. 1 Pet. 1. 18, 19. Eph. 1. 14.

P. Shall *I* then be saved Lord?

J. *Yes, if thou wilt believe, and trust wholly and only upon me, and upon my righteousness and merits, thou shalt be saved*, Joh. 3. 36. Rom. 9. 33. and Rom. 10. 9. 11.

P. Lord I would believe, but

but I partly am afraid to believe; and partly I am so weak I cannot believe.

J. *Thou poor fearful heart, fear not, but be strong.* Esa. 35. 4. *But tell me why thou art afraid.*

P. Least I should presume, or least I should believe, and have no ground for my faith.

J. *It is not presumption for thee to do what I command thee, but it is obedience, and is not my word of promise a sufficient ground for thy faith?* 1 Joh. 3. 23. Joh. 5. 24.

P. Doest thou then Lord command me to believe?

J. Yes, *fear not, believe on me, and thou shalt be saved,*

Lu.

Lu. 8. 50. with Act. 16. 31.

P. But Lord though thou commandest me, yet *I* have no power to believe.

J. I will write my Laws in thy heart, and will inable and give thee power to believe, Heb. 8. 10. Mat. 12. 21.

P. Lord if thou wilt also give me power to believe, *I* will acknowledg I am nothing, but what I am in thee; and that *I* have nothing, but what *I* have received from thee.

J. Doest thou not believe?

P. Oh yes, now Lord I do believe, Joh. 9. 38.

J. This is the work and gift of God that thou doest believe;

lieve; for flesh and blood hath not wrought this in thee, Joh. 6. 29. Eph. 2. 8.

P. Oh Lord, I do acknowledg it to be thy work, but I am afraid I shall loose this faith again.

J. I that am the Authour of thy faith, will also finish it: be therefore of good chear, for thou art one of my Fathers children, and of my Saints, and my Spirit shall abide in thee for ever, Heb. 12. 2. Joh. 1: 12. Joh. 4. 14. John 7. 38, 39.

P. Lord I have sinned against thy Father, and against thee, and *I* am unworthy to be called either his Son or thy Servant, *Luk.* 15. 21.

J. *Son*

J. *Son thy sins are forgiven thee, sin no more*, Luk. 5. 23. John 8. 11.

P. Lord *I* am afraid *I* shall sin again, though *I* desire, and resolve never to do it. But what Lord, if *I* should sin against my will?

J. *Thou canst not sin willingly and wilfully; for my seed of grace will remain in thee, and if thou sinnest through weakeness, and frailty, I will be an Advocate, propitiation for thy sins*, 1 Joh. 3. 9. 1 Joh. 2. 12.

P. *Is* it then thy will Lord, that *I* should have forgiveness of my sins, and doubt no more?

J. Yes

J. Yes sure, *for these things have I spoken, that thou shouldest have a full assurance, and doubt no more.*

P. But what if Sathan, when he sees me sin, will tempt me to doubt again?

J. *Say unto him, that I am faithful and just to forgive thee thy sins, and that my blood cleanseth thee from all sin,* 1 Joh. 17.

P. But Lord wilt not thou have me to confess my sins?

J. Yes, *I will have thee confess them, and forsake them,* 1 Joh. 1, 9. Prov. 28. 13.

P. But Lord, is it thy mind, that *I* should always be sorrowful?

J. *No,*

J. *No, but it is my mind, rather that thou shouldest always rejoyce, and have strong consolation*, Phil. 4. 4. Heb. 6. 18.

P. Oh Lord, *I* cannot chuse but cry, and mourn, and be ashamed, and hate my self for all my former wickedness, and ungodliness *Ezek.* 16. 61.

J. *Thou maiest do that, and yet hold fast thy confidence; for the spirit of mourning, and the spirit of grace and adoption, may be in thy heart at once, and the one not destroy the other*, Zac. 12. 10.

P. Lord how is that?

J. *Thou maist mourn at the sight of thy sins, as they were committed*

committed against me, and for thy denying, selling, and crucifying me, and yet thou maiest believe (because I have said so) that they are all pardoned. As Josephs *brethren cryed, and complained for their guiltiness in selling him, yet they were glad that he was alive, and could help them in their distress,* Gen. 42. 21, 22.

P. Now Lord thou hast taught me what *I* should do in respect of my self, but now Lord *I* would do something for thee.

J. Come then and follow me. Mar. 9. 9. *And he arose and followed him.*

The

The second Conference between Christ, and a Pharisee.

Pharisee.

THen one of the Pharisees came to him, and asked him, what shall *I* do to work the work of God, *John.* 6. 28.

Jesus.

This is the work of God, that thou believe in him (viz. me) *whom he hath sent.* Joh. 6. 29.

Ph. But Master what good thing shall *I* do that *I* may have eternal life, *Mat.* 19. 16.

J. *If thou wilt be ſaved by doing, then keep the Commandements.*

Ph. I have kept them all from my youth, *Mat.* 19, 20.

J. *Then thou art no ſinner.*

Ph. Yes, we are all ſinners; but *I* thank God *I* am not as other men are, Extortioners, Unjuſt, Adulterers, or even as this Publican, *Luke* 18. 11.

J. *Why, what doeſt thou more than this Publican?*

Ph. *I* faſt twice in the week, and give tithes of all that *I* poſſeſs, and concerning the Law, *I* live blameleſs, *Luk.* 18. 12. *Phil.* 3. 6.

J. *Haſt*

J. *Hast thou never read, that they which followed after the Law of Righteousness, have not attained to the Law of Righteousness*, Rom. 9.31.

Ph. No, I never observed that, but I remember another text, where God saith, I gave them my Statutes, and shewed them my Judgments, which if a man do, he shall live in them, *Ezek.* 20. 11.

J. *Dost thou think to go to heaven by doing?*

Ph. Not by doing only, but by doing good, and departing from evil.

J. *But doth not the Law say, cursed is he that observeth not all things that are written*

in

in the words of the Law to do them, Deut. 27. 26.

Ph. Yes, that is, whosoever breaks the Law is accursed, unless he repents for it.

J. *The Law doth not say, unless men repent for breaking it, they are accursed, but it says absolutely they are cursed, and I say, whosoever keepeth the whole law and yet offendeth in one point, he is guilty of all*, Gal. 3. 10. Jam. 2. 10. Mat. 5. 19.

Ph. I say so too, that except men keep the Law of *Moses* they (*a*) cannot be saved, and whosoever (*b*) know not, and keep not the Law, they are accursed,

Acts

Acts 15. 1. 24. Joh. 7. 49

J. *Doest thou know the Law*

Ph. Yes, I know the Law, for I am instructed daily out of the Law, by our (c) Doctors of the Law and holy Priests, (c) *Zeph.* 3. 4.

J. *The Priests have done violence to the Law, and they that* (d) *handle the Law know not the Lord,* (d) *Jer.* 2. 8.

Ph. Jehovah, hath said, that the Law shall not perish from the Priests, for the Priests lips is to keep knowledg, and we are to seek the Law at his mouth, *Jer.* 18: 18. *Mal.* 2. 7.

J *God hath said also, that the Law shall* (e) *perish from the Priests, and that they* (f) shall

ſhall not every man teach his neighbour any more, for all ſhall know the Lord, from the leaſt to the greateſt, Jer. 31. 4.

Ph. I perceive thou goeſt about to deſtroy the Law.

J. *Think not ſo, for I am not come to deſtroy the Law, but to fulfil it*, Mat. 5. 17. Luke 16. 17.

Ph. I Sir, I like that, that we ſhould fulfil the Law, that we ſhould perform it.

J. *Yes, Moſes gave you the Law, but (a) none of you keepeth it, but (b) you have been partial in the Law.* (c) *Ye pay tithe of Mint, Annis, and Cumming, and have omitted the weightier matters of the*

Law

Law, Judgment, Mercy, and Faith, Joh. 7. 19. Mal. 2.9. Mat. 23. 23.

P. It is true, we may come short in some things, but he that keepeth the Law happy is he.

J. Thou that (d) *restest in the Law, and makest thy boast of the Law, through breaking the Law thou doest dishonour God, and causest many to* (f) *stumble at the Law, verily I say unto thee, thou* (g) *shalt be judged by the Law*, Rom. 2. 17. *ver.* 23. Mal. 2.8. Rom. 2. 12.

Ph. No, I hope rather to be justified, then to be judged by the Law.

J. Verily, verily, I say unto thee,

thee, by the deeds of the Law, there ſhall no fleſh be juſtified in Gods ſight, Rom. 3. 20. Gal. 3. 11.

Ph. How then ſhall I be juſtified?

J. *The righteouſneſs of God without the Law is manifeſt, being witneſſed by the Law and the Prophets*, Rom. 3. 21.

Ph. What Righteouſneſs is that?

J. *Not a mans* (h) *own righteouſneſs, which is called, the* (i) *righteouſneſs of the Law; but the* (k) *righteouſneſs which is of God by faith.*

(h) Phil. 3. 9. (i) Ro. 2. 26. (k) Ro. 4. 13.

Ph. What difference is there between the righte-

ousnes of the Law, and the righteousnes of faith?

J. Moses *describeth the righteousnes of the Law*, thus *that the man which doth those things which the Law requireth shall live by them; but the righteousnes of faith, faith, whosoever believeth on me shall be saved*, Rom. 10.5.6,11.

Ph. How can men be saved by believing in thee, for thou art but one?

J. *As by one* (l) *mans offence death reigned, by one much more they which receive abundance of grace, and of the gift of righteousnes, shall reign in life by me, who am the* (m) *Son of righteousnes,* (n) *and made by God my Fa-*

ther

ther to be righteousness unto men. (l) Rom. 5. 7. (m) Mal. 4. 2. [n] 1 Cor. 1. 30.

Ph. Thou beareſt record of thy ſelf, *Joh.* 8. 13.

J. [o] *Though I bear record of my ſelf, yet my record is true.* [p] *My Father alſo beareth witneſs of me, and this is his witneſs, that he hath given life, and this life is in* [me] *his Son.* [o] Joh. 8. 14. [p] 1 Joh. 5. 11.

Ph. But what ſay'ſt thou, how was our Father *Abraham* and his ſeed [who lived before thee] juſtified and ſaved?

J. [q] *Your Father* Abraham *rejoyced to ſee my day, and he ſaw it, and was glad,*

for [1] *I was before* Abraham *and he and his spiritual seed, were justified and saved by faith in me.* (r) Rom. 4. 3. 11, 13. 16. Gal. 3. 14. 18. 20.

Ph. But was not *Abraham* justified by works?

J. *If* Abraham *were justified by works, he hath whereof to glory, but not before God; for what saith the Scripture,* Abraham *believed God, and it was accounted to him for Righteousness,* Rom. 4. 2. 3.

It is true *Abrahams* faith was accompanied with works.

Ph. If I be not justified by my good works, to what end should I perform them?

J. *Though*

J. *Though thy good works cannot justifie thee before God, yet they may glorifie God, and be profitable unto men*, Mat. 5. 16. Tit. 3. 8.

Ph. Well then, I am glad my good works be good for something.

J. *Yes, thy good works would be good for something, if thy faith* (like Abrahams) *did work with thy works, but thou doest not believe, and all thy good works thou doest to be seen of men*, Jam. 2. 22. Mat. 23. 5.

Ph. No, I do not do my good works to be seen of men, but to please God.

J. *I tell thee, that* without faith it is impossible

to please God, *Heb.* 11.6.

Ph. But God hath said, if a man do well, he shall be accepted.

J. *It is not for their well-doing that men are accepted with my Father, but they are made acceptable in me, and their works are accepted for my sake,* Eph. 1.6. 1 Pet. 2.6.

Ph. But am I no nearer Heaven, that perform good works, than this sinfull and ungodly Publican?

J. *Thou Hypocrite that justifiest thy self, and judgest another, I tell thee, that Publicans and Harlots shall enter into the Kingdom of Heaven before such as thou art,* Mat. 7. 5. and 21, 31.

Ph. Oh

Ph. Oh untrue, and falſe doctrine, to ſay, that thoſe curſed men who know not the Law, ſhould be ſaved before us, who are the children of *Abraham*. Joh. 7. 49. & 8. 33.

J. *Thou blind, and ſelf-conceited* Phariſee, *underſtandeſt thou not the Scripture?* I will have mercy, and not ſacrifice, for I am not come to call the righteous, but ſinners to repentance. *And I ſay unto thee, unleſs thou doeſt believe in me, thou art not the child of* Abraham, Mat. 9. 13. Gal. 3. 26.

Ph. I believe in the God of *Abraham*, the God of *Iſaac*, and the God of *Ja-*

cob, whose child and servant I am.

J. *If thou didst believe in God, thou wouldest also believe in me, but thou art the child of the Devil, and in bondage to this day*, Joh. 8. 44. Gal. 4. 25.

Ph. How am I in bondage?

J. *Thou art under the curse of the Law, and under the power of sin and Sathan; and canst never be made free, unless I make thee free*, Joh. 8. 34, 35, 36.

Ph. How doest thou free men?

J. By *my* (a) *death and sufferings, I satisfie the Law; by the* (a) *power of my resurrection,*

tion, I overcome death; and by my Spirit I (m) cast out Satan, and (n) subdue sin, (a) Gal. 3. 13. (b) 1 Cor. 15. 55. 57. (m) Mat 12. 28. (n) Rom. 8. 2.

Ph. Sir, I hope to be freed another way, to wit, by my sacrifices, prayers, and good works.

J. *Thy sacrifices and thy prayers, are an abomination unto me, and thy workes are not found perfect before God,* Esa. 66. 3. Prov. 15, 8. and 28. 9. Rev. 3. 2.

Ph. What dost thou think to beat me off from my long prayers, and good works? I hope by these, together with my fasting,

and mourning, to lay a ſure, and happy foundation for my ſoul, for ever.

J. *Thou worker of iniquity, that doſt (a) practice hypocriſie, I tell thee thy prayers are (b) ſin, thy works are done to be ſeen of men; thou alſo faſteſt for (c) ſtrife, and thy mourning is but hypocritical: therefore inſtead of laying a ſure and happy foundation, thou (d) heapeſt up wrath to thy ſelf, againſt the day of wrath,* (a) Eſa. 32. 6. (b) Pſ. 109. 7. (c) Eſ. 58. 4. 5. (d) Job. 36. 13.

Ph. Sir, I am not a hypocrite, but a true child of God, and I hope I ſhall be ſaved, for I know moſt

good

good men take me for a godly and righteous man.

J. *Though thou doſt outwardly* (e) *appear righteous unto men, yet within thou art full of hypocriſie and iniquity; thou ſeed of the Serpent, thy* (f) *hope will periſh, for thou canſt not* (g) *eſcape the damnation of hell,* (e) Mat. 23. 28. (f) Job. 8. 13. (g) Mat. 23. 33.

Ph. I do not fear what thou ſayeſt, for I am better perſwaded of my ſelf.

J. *Though thy ſeared conſcience, and hardned heart hinders the yet from fearing; yet fear, terrour, and trembling ſhall* (h) *ſurpriſe, and fill thy ſpirit, that thou ſhalt roare in* (i)

(i) *flames of fire, and in everlasting burnings*, (b) Es. 33: 14, Deut. 32. 22. (i) Luk. 3. 17. Mark. 9. 43. 44,46.

Ph. I have joy and comfort in my spirit often from my performances, and I know that God will hear my prayers, that I make publickly and privately unto him.

J. *Thou painted Sepulchre, hast thou not read! that the* (k) *joy of an hypocrite is but for a moment? and that an hypocrite shall not* (l) *come before God. And dost thou not* (m) *restrain prayer before God; and when thou prayest, dost thou not do it publickly to be* (n) *seen of men?* (k) Job.

20.

20. 5 (l) Job. 13. 16, (m) Job. 15. 4. (n) Mat. 6. 5.

Ph. I pray in private alſo.

J. *Then it is either when* (o) *ſome puniſhment is upon thee, or elſe to quiet thy carnal conſcience,* (p) Eſa 26. 16.

Ph. Mr. why doſt thou reproach me in ſaying thus?

J. *Thou diſſembler that* (p) *ſeekeſt honour of men, and not the honour which commeth from God: thou art to expect nothing but ſhame, and* (q) *everlaſting contempt.* (p) Joh. 5. 44. (q) Dan. 12. 2.

Ph. Sir, thou judgeſt raſhly.

J. *No,*

J. *No, as I hear, I judge, and my judgment is just and true*, Joh. 5. 30. and 8. 16. 26.

Ph. How knoweſt thou what I am, that thou ſo judgeſt?

J. *I am he that ſearcheth the heart and trieth the reines, and I will give to every one of you according to your works*, Rev. 2. 23.

Ph. When thou judgeſt the world, what difference wilt thou make between us that ſerve God, and the Heathens that ſerved him not?

J. *The difference will be this, that your* [r] *condemnation will be the greater, be-*

cauſe,

cauſe, though ye know God, yet ye ſerved him [s] vainly, falſly, and [t] hypocritically. (r) Mat.23.14. Mar.12.40. Luk.20.47. (s) Mat.15.9. (t) Eſa.57.4

Ph. Good Maſter, I would eſcape th's condemnation, for I believe it will be great, and thy words begin to terrifie me already.

J. *I have told thee already, that there is no other way for thee to eſcape it, but only by me, but yet thou doſt not believe me*, Joh.10.25.

Ph. How wilt thou have me believe in thee?

J. *Firſt, I will have thee ſee thy ſelfe to be the* (v) *great-*

eſt

est and vilest of sinners, and then let all thy [u] own righteousnesse, service, and performances, to be as filthy and menstruous rags: And after thou hast denied and (w) abhorred thy selfe, then cry out, Master, save me, or else I perish; for the (x) whole need not a Physitian, but those that are sick, (v) 1 Tim. 1. 15. (u) Esa. 64.6 (w) Eze. 36. 31. [x] Mat. 9. 12.

Pb. I doe see my self a sinner, and I am sorry for my sins, And doth not God say, *that whosoever confesseth and forsaketh his sins shall find mercy.*

J. *I say unto thee* (thou lukewarm Professor) Except

thou

thou eatest my flesh, and drinkest my blood; and submittest unto my righteousness, thou canst not be saved, Joh. 6. 53.

Ph. Well then; If I cannot be saved by my own works, and righteousness, Master, let me be beholding to thee to save me.

J. *Hast thou not read, that (a) Salvation belongeth onely to the Lord, and that men are saved by grace, without the works of the Law; why then dost thou so (b) lightly esteem of the Rock of thy Salvation? by seeking to be justified and saved (as (c) it were) by thy own works: I tell thee again, thou must (d) deny*

deny thy own righteousness wholly, and look to be found in my righteousness only, else thou canst not be saved (a) Psal. 3. 8. (b) Deut. 32 15. (c) Rom. 9. 32 (d) Phil. 3. 9.

Ph. Indeed Master, thou makest the way to Heaven very hard.

J. *It is so hard, that many shall seek to enter in, and shall not be able*, Luke 13. 24.

Ph. If it be as thou sayest, I am afraid that many of our best Scribes and Pharisees will come short of Heaven.

J. *Thou maist be sure of that, for verily I say unto thee,*

Ex-

Except thy righteouſneſs, exceeds the righteouſneſs of the Scribes and Phariſees, thou ſhalt in no caſe enter into the Kingdome of Heaven, Mat. 5. 20.

Ph. But Maſter, there be ſome that do great works in thy name, ſhall not all ſuch be ſaved?

J. *No, for many will ſay unto me hereafter*, Lord, Lord, *have we not propheſied in thy Name, and in thy name caſt out devils, and in thy name done many wonderful things; and then will I profeſs unto them, I never knew you*, depart from me ye workers of iniquity, *Matth.* 7. 22. 23.

Ph. But why should no such rather be saved then cast away?

J. *Because they did* [*as thou dost*] *do all those things to be seen of men, and to gain honour unto themselves, and so built their Salvation upon this false foundation, as the foolish builder built his house upon the sand, which in* [*the*] *time of flood, and wind, could not stand, but fell,* Mat. 7. 26, 27.

i. e. Times of Trial and persecution. Luke 8. 12.

Ph. I see thou dost reject me, I thought to be one of thy Disciples, and to follow thee.

J. No,

J. *No, I do not reject thee, but am very willing to receive thee; but first consider, what thou dost, and what it will cost thee, if thou wilt be my Disciple, and follow me.*

Ph. What will it cost me Master?

J. *Thou must (b) hate thy father and mother & wife and Children, and brethren, and sisters, and thine own life also; yea thou must go, and sell all that thou hast, and take up thy crosse daily, and follow me, else thou canst not be my Disciple,* Luke 14. 26, 27.

(b) *i. e.* In comparison of Christ, and when they come in competition with him. Mat. 10. 37.

Ph.

Ph. This is a hard saying, who can hear it, and he went away sorrowful, and followed him no more, *Joh.* 6. 60. 66. *Mat.* 19. 22.

The third Conference between Christ, and a doubting Christian.

Christ.

COme unto me all ye that labour and are heavy laden, and I will give you rest, *Mat.* 11. 28.

Christian.

Oh Lord I am a poor heavy laden sinner that would come unto thee, but cannot come.

Ch. It is true O soul, no man can come unto me, except the Father which hath sent me draw him, *Joh.* 6. 44.

Christian

Christian, *How then Lord shall I come unto thee?*

Ch. I and my Father are one, and we give power to the faint, and to them that have no might, we add strength, *Joh.* 10. 30. *Esay* 40. 29.

Christian, Lord, *I am altogether without strength therefore draw me unto thee and I will come.*

Ch. I will draw thee unto me with the cords of a man, with bands of love and with loving kindness *Hos.* 11. 4. *Jer.* 31. 3. *Joh.* 12. 32.

Christian, *But Lord now I look upon my selfe, I see am unworthy to come unto thee*

yea, *unworthy of the least of thy mercies.*

Ch. So said my servant (*a*) *John* the *Baptist*, and (*b*) *Jacob*, and (*c*) others, yet do not judge thy self (as the (*d*) Jewes did) unworthy of eternal life, (*a*) *Mat.* 3. 11. 6. (*b*) *Gen.* 32. 10. (*c*) *Luk.* 7. 7. *Mat.* 8. 8. (*d*) *Acts* 13. 46.

Christian, *If such men as* John Baptist, *and* Jacob *did judge themselves unworthy; how many thousand times more unworthy am I, a wretched and wicked sinner?*

Ch. It is true, neither they, nor *thou*, could be worthy of your selves, but yet I am willing to account

you worthy, *Luk.* 20. 35. and 21. 36. *Rev.* 3. 15. 21, 22. 4.

As the prodigals Father did his Son, Luk

Christi. *But Lord, if there were any thing that were good in me, it might a little encourage me to come unto thee, but I find nothing but evil in me.*

Ch. Dost thou not know that without me thou can (*e*) do nothing; and that a man can (*f*) receive nothing, except it be given him from heaven. Why then dost thou stay away from me who must (*g*) work all thy workes in thee? And, (*e*) *Joh.* 15. 5. (*f*) *Joh.* 3. 27. (*g*) *Esa.* 26. 12.

2. Be(*l*)

2. Because thou seest nothing but evil in thee, thou shouldst thee rather come unto me, who am the (b) Fountain wherein thy unclean soul must be washed; and unless I (i) wash thee thou canst not be clean, nor have any (k) part in me, (b) Zac 13. 1. (i) Eze. 36. 25. and 1. 9. (k) Joh. 13. 8.

Christian, *True Lord, thou art the* Fountain *and* welspring *of life, and it is thy* blood (*and nothing else*) *that can wash away my sins: but how can I come near to thee, who am so wicked, that for aught I know, have counted thy blood an* (l) *unholy thing,*

(l) Heb. 10. 29.

Ch.

Ch. Thou poor, dear, and doubting soul, what if thou hadst had a hand in crucifying me (as the Jewes had ?) yet cannot I forgive thee, as I did many of them. But thou hast not counted my blood an unholy thing, for thou still desirest to have thy sins washed away by it, *Act.* 2 36. 41.

Christian, *What the Jewes did, they did ignorantly ; but I have sinned against knowledge, which makes my sin worse then theirs.*

Ch. If thou hast sinned against knowledge , yet thou hast not sinned so but that thou maist be for-

given

given: For my dear Disciple *Peter* sinned against knowledg, when he denied with an oath that he knew me not, *Mat.*26. 72.

Christian, *Oh but yet my sins are worse then his, for his sin was but one sin, and that a suddain and short sin; but I have sinned many sins and continued long in them.*

Ch. So did my beloved servant *David* (who was a man according to my own heart) commit several sins together, as *Murther, Whoredome, &c.* and continued a while too in his sins.

Christian, *Oh but Lord, those servants of thine though they sinned against thee yet*

they expressed a great deal of sence of their sins, and sorrow for them; but I can neither be sensible of, nor sorrowful for mine.

Ch. Oh sweet soul, thou mistakest, and forgettest thy self, for thou dost often confess thy sins before me with *sence*, *shame*, and *sorrow*. And I hear the daily bemoaning, and complaining, and saying, *I have* (*n*) *sinned against the Lord, woe is me for I am undone,* (*n*) Job. 7 20. Psal. 51. 4. Lam. 5. 16.

Christian, *Oh good Lord, it is not without a cause that I cry* woe is me I am undone; *for I think there is no*

soul

soul in such a dangerous, and desperate condition, as mine is in.

Ch. Why doest thou think, and say so?

Christian, *Because I have sinned that unpardonable sin against thy Spirit.*

Ch. Oh thou poor and precious soul, thou dost but think so, and fear so: But tell me how canst thou sin that sin against my *Spirit*, and yet pray for more of my *Spirit*. and so much prize my *Spirit* as thou dost?

Christian, Oh Lord, *I have often grieved and quenched thy* Spirit, *and is not this to commit that unpardonable sin?*

Ch. My own dear and loving children may and do sometimes grieve my spirit by sining and quench the gracious motions of it and yet do not sin that unpardonable sin, *Eph.* 4. 30. 1 *Thes.* 5. 19. *Esay* 63. 10.

Christian, *Oh but I can think no less, but that I have committed that sin, for I have had* hard, cruel and desperate *thoughts in my heart, against the Holy Spirit.*

Ch. Though (my child) thou hast had such *thoughts* in thy heart, yet thou hast not spoken evil of my *Spirit* (as the Jewes did) which is the sin of blasphemy,

phemy, and that unpardonable sin, *Mat.* 12. 24, 28. 31. *Mark.* 3. 22, to 30.

Christian, *Lord I am not sure but that I have spoken evil words of thy spirit; for I know I have many times uttered* vile, bitter, *and* cursed *words.*

Ch. Notwithstanding, thou didest through the violence of thy temptations and in the bitterness of thy Soul speak such words (as my servants *Job, David, Jeremy, Jonah,* and *Peter* did) yet thou hast not done despightfully (nor sinned maliciously and wilfully) against my Spirit of grace as Re-

probates doe, *Heb.* 10. 29. *Job.* 3. to 13. and 10, 18, and 23. 15, 16, *Psa.* 31. 22. and 116. 11. *Jer.* 20. 14, &c. *Jonah.* 4. 3, 4, 9. *Mat.* 26, 27, 74.

Christian, *Oh I have been and still am very wilful, and have often sinned wilfully, and thou sayest in thy word, that if any sin wilfully after they receive the knowledge of the truth their remaineth no more sacrifice for sins, Heb.* 10. 6.

Ch. Thou dear soul, have not I heard thee often in prayer complaining of, and bewailing thy sins, and beging earnestly for power against them; therefore it is rather against thy will

will (then wilfully) that thou doſt ſin.

Chriſtian, *Oh but I find ſins in power in my ſoul, which if I were a Saint they would not be ſo.*

Ch. My ſervant *Paul* found ſin ſo ſtrong in him that he confeſſed he was carnal, and ſold under ſin; and that he found a law in his members, warring againſt the law of his mind, and bringing him into captivity to the law of ſin, *Rom.* 14. 23.

Sin was in power in *Paul* when it could carry him captive.

Chriſtian, *Oh but neither Paul nor any other Saint, hath ſinned preſumptuouſly as I have done.*

Ch.

Ch. My servant *David* pray'd, that he might be kept from presumptuous sins, for he was subject thereunto, and so are the best of my Saints.

Ps. 19. 13. It is probable that *David* sinned presumptuously in kiling *Uriah*.

Christi. *But Lord I have rebelled against thee.*

Ch. So did my servants of ‖ old, but I have received ‖ gifts for the *Rebellious*, and to me belongs mercies and forgiveness, though thou hast rebelled against me, *Dan.* 9 9 ‖ *Is.* 1. 2. and 63. 20. ‖ *Ps* 68. 18.

Christian, *Oh but my* Rebellion *is the worst* Rebellion

on *of all, for I have rebelled against the light; I have professed thee, and yet I have belied thee, and made an hypocritical profession; I seemed like* Judas, *to be thy friend, whilst in my heart I did not love thee.*

Ch. The house of *Israel* and the house of *Judah* dealt treacherously against me the Lord, and belied me, and *Ephraim* my dear Son, compassed me about with lies, yet was I gracious to them, *Jer.* 5. 11. 12. *Hos.* 11. 12. with *Jer.* 23. 6. and 31. 20.

Christian, *But Lord,* Ephraim *was never so wicked as I am, and guilty of such*

Luke-

Lukewarmness, Hypocrisie and Backsliding as I am guilty of.

Ch. Yea, *Ephraim* was a cake not turned. And *Ephraim* fed upon winds and provoked me to anger most bitterly, yet my bowels did still worke toward *Ephraim*, that I could not destroy him *Hos.* 8. 8. and 12. 1. 14. with 11. 8.

Christian, *But I increased in sin, and the more mercies I received, the more my heart was exalted.*

Ch. Even so did *Ephraim* sin more and more, according as he was filled, so his heart was exalted, *Hos.* 13. 2, 6.

Christian, *But Lord what didst*

didst thou do to Ephraim?

Ch. I drew them with the cords of man, and with bands of love, and I was as the dew unto them, *Heb.* 11. 4. and 14. 5.

Christian, *Oh but I have forsaken the Lord, and backslided from thee.*

Ch. So did *Israel* and *Judah*, *Jer.* 2, 13. and 3. 6, and 4. 16.

Christian, *But Lord I find that my heart is bent to continual backsliding, yea, my backslidings are encreased.*

Ch. So were ‖ they yet I healed their backslidings, so will I heal thine also, *Hos.* 14. 4. *Jer.* 3. 14. 22. ‖ *Hos.* 11. 7. *Jer.* 5. 6.

Christian,

Christian, *But I have fell into gross sins that hath dishonoured thee, and caused thine enemies to blaspheme.*

Ch. So did my servant *David*, 2 *Sam.* 12. 14. and others of my Saints.

Christian, *I but then he did mourn and repent greatly for his sins, but I cannot do so, for I find my heart as hard as an Adamant.*

Ch. So my people *Israels* hearts formerly were as hard as a *Rock*, *Adamant*, and *Flint*, *Jer.* 5. 3. *Ezek.* 3. 9.

Christian, *Oh but I have been long (yea ever) troubled with this hardness of heart.*

Ch. Though thou hast, yet I will take the stony heart

heart out of thy flesh, and I will give thee a heart of flesh, *Ezek.* 36. 26.

Christian, *But I cannot repent me of the hardness of my heart.*

Ch. What though, yet I am exalted to give repentance unto thee. *Act.* 5. 31.

Christian, *Oh but I do not find that I am sensible enough of my sin; for if I were I should mourn, and be ashamed for all the wickedness which I have committed against thee.*

Ch. When thou doest see me whom thou hast pierced, and when thou seest that I am pacified towards thee; then thou shalt mourn, loath thy self, and

be

be ashamed, for all thy sins and abominations which thou hast committed against me, *Rev.* 1. 7. *Ezek.* 6. 9. and 16. 63.

Christian, *But Lord I am a very great sinner, and I would fain see the nature and number of my sins, that I might truly repent me of them, and be humbled for them.*

Ch. If thou see all thy sins with their nature, number, and aggravations, thou couldst never look upon them, but with despair as *Cain* and *Judas*. And it is not so much the sight of sin as the sight of my *Love*, *Grace*, *Goodness*, and *Glory*, that will lead thee

thee to repentance, and humble thee for thy sins, *Luk.* 7. 42. 47. *Zach.* 12. 10. *Rom.* 2. 4. *Esa.* 6. 5. *Gen.* 4. 13. *Mat.* 27. 3, 4, 5.

Christian, *Oh Lord I know I am as wicked a sinner, and as ungodly a wretch as ever lived: but though I know this, yet methinks I am not broken with the sence thereof, I cannot weep nor shed tears for my sins, Oh no! I go many times to prayer and to hear Sermons, and there is no more working, nor relenting upon my soul, then if I were a dead stock, or stone.*

Ch. Oh my dear soul, do not thou belie thy self, for I have heard many a sorrowful

rowful sigh comming from thy heart, and I have seen many a teare drop from thine Eyes: and I will yet pour out more of the Spirit of mourning upon thee. But what if thou didst not find these things in thy self yet I have offered up strong cries and teares unto my Father for thee, *Ezek.* 9. 4. *Psal.* 34. 17. *Zack.* 12. 11. *Heb.* 5. 7.

Christian, *Oh Lord that I had but faith to believe that for my selfe.*

Ch. Have faith in me, and be not faithless but believing, *Mar.* 11. 22. *Job.* 20. 27.

Christian, *Lord I find so much*

much Atheism *and* unbelief *in my heart, that I have oftentimes questionings in my selfe concerning God, and concerning the Scriptures, and word of God.*

Ch. These are the temptations and suggestions of Satan, and my own Disciples were, and are troubled with them, *Luk.* 24. 25.

Christian, *Oh Lord I am troubled with a thousand temptations.*

Ch. Yet fear not (my loving and dear Child) for thou hast divers temptations, yet it is that which my best Saints have had, and I will not suffer thee to be tempted above what thou

thou art able, but I will succour thee in thy temptations, and I will make a way that thou shalt escape, and be delivered out of temptations, *Jam.* 1. 2. 1 *Cor.* 10. 13. *Heb.* 2. 18. 2 *Pet.* 2. 9.

Christian. *But I think no Saint hath such temptations as mine, for sometimes, I am tempted to kill my selfe, and sometimes to kill others; in so much that I cannot look upon any weapon, waters, or the like, but I am ready to do my self away therewith.*

Ch. Satan tempted me to cast my selfe off the Pinacle of the Temple, and he also tempted many of my dear Children, to destroy themselves:

selves : but do not thou harken to the *Accuser* (for he doth accuse thee to me and me to thee) but rather say unto him, *Satan* it is written, my Lord Jesus hath over-come thee, and I hope through his blood, and through his might and spirit to overcome thee likewise : say also my God hath commanded me not to kill another, nor to do *hurt or violence to my selfe* : therefore get thee behind me thou *Lier*, *Murtherer*, and *Enemy*, for I will put my trust in Christ though he kill me, and I will endeavour to live to serve him, though he should

should afterwards damn me *Mat.* 4. 5. *Rev.* 12. 10. *Job* 12. 13. *Exod.* 20. 13. *Act* 16. 28. *Job.* 13. 15.

Christian, *Though I d sometimes resolve against Satans temptations, and labou to resist them: yet I find m temptations are renewed: an I am not able to withstan them, for they come in as a floo upon me.*

Ch. I that say unto th proud waves, hitherto shal thou come, but no further I will by my spirit put th Enemy (Satan) to flight when he comes in like a flood against thee, *Job.* 38 11. See *Esa.* 59. 19. Marg

Christian, *But Lord I find*

a

am not only troubled with fear and sad temptations: but also with strong and powerful corruptions.

Ch. I will subdue all thy iniquities and thy sins shall not have dominion over thee, *Mich.* 7. 19. *Rom.* 6. 14.

Christian; *Oh but this doth much trouble me, that I do not find any love in my heart to thee.*

Ch. What though thou dost not, yet I will circumcise thy heart and thou shalt love me: and when thou apprehendest *my* love to thee, thou wilt love me again, *Deut.* 30. 6. 1 *Joh.* 4. 19.

Christian, *I have sinned* (Lord) *against thy mercies and abased thy love, yea love my sins more then thee, therefore I cannot think that ever thou wilt look upon me with any love or delight.*

Ch. So did my servant *David*, and my people *Israel* do, yet as I love them, so will I love thee freely; and betroth thee to me in loving kindness and mercy, 2 *Sam* 12. 8. 9. *Hos.* 2. 5, and 14. 4, and 2. 9.

Christian, *But Lord I have not only sin'd against thy mercies but against thy corrections, and chastisements also*

Ch. So did my people *Israel* formerly do, for when I smote them, they went on forwardly in the way of their evil hearts, but I led them, and restored comforts to them, *Esa.* 57. 17. 18

Christian, *I but my condition is worse then all that, for I have been long under the means of grace, and yet I am altogether fruitless; and like the barren Fig-tree.*

Ch. Thou troubled soul, in me is thy fruit found, and I will purge thee, and thou shalt bring forth fruit abundantly, for they that are planted in my house shall flourish and be

fat, and like a green Olive Tree, *Job.* 15. 5. *Psal.* 92. 12, 13, 14.

Christian, *I Lord, its true if I were a branch in thee, and a true member of thy house then I could believe these promises of thine; alas! I am neither of both, but separated from thee and thy people.*

C. Do not say that thou art none of mine, (for I have bought thee with my blood) and do not speak that thou art separated from my people, for I will give thee in mine house and within my walls, a place, and a name of Sons and Daughters, *Esa.* 56. 3. 5.

Christian

Christian, *Sure if I were not an* out-cast *and a* Reprobate, *I should not be thus (as I am) in a wilderness condition.*

Ch. Israel was counted an *out-cast*, and she cried out, yet I was then a God to her, and she a people to me, *Jer.* 30. 16. 17. 22.

Christian, *Oh if I were but one of thine, I should then count my self the happiest in all the world.*

Ch. Fear not my Spouse, for I am thy Husband, and thy Father.

Christian, *If I were one of thy Children thou wouldst not hide thy selfe from me as thou dost.*

Ch. I have hid my self and my face from some of my Prophets and people of old, and yet it was in love to them, and so it is to thee, *Psal.* 88. 14. *Esa.* 8. 17. and 64. 7.

Christian, *But thou hast hid thy self from me, and thou seemest also to be angry with me, Esa.* 54. 5. *Jer.* 31. 9.

Ch. Fury is not with me (towards thee) and though I be angry, yet my anger is but for a moment, *Esa.* 27. 4. and 54. 8.

Christian, *Yet Lord thou hast been angry with me a long time, for thou hast forgotten me.*

Ch.

Ch. Zion did say so, the Lord hath forsaken me, and my Lord hath forgotten me: yet I had not forgot her; for she was graven upon the palmes of my hands. *Esa.* 49. 14. 15. *Jer.* 51. 5.

Christian, *But Lord if thou had'st not forgotten me, thou would'st never have left me in such a wilderness and barren condition as I am in.*

Ch. I have allured thee into the wilderness, that I might speak comfortably unto thee, *Hos.* 2. 14.

Christian, *I have been many years in trouble, and terrours, and wanting peace in my soule, which could not*

possibly have been, if I had truly believed in thee.

Ch. But now will I speak peace unto thee, and I will guide thee into the way of peace. *Psal.* 85. 8 *Luk.* 1. 79.

Christian, *Lord wilt thou speak peace unto me, and guide me into the way of peace?*

i. e. The Preachers Lips that Preach't peace.

Ch. I will create the fruit of the lips *Peace, Peace*, and my spirit shall be in thee, and his fruit shall be peace to thy soul, *Esa.* 57, 19. and 55. 12.

Christian, *But Lord thy word saith, there is no peace to the wicked.* *Ch.*

Ch. No not to a man that will persist in his wicked way, and doth not nor will not believe in me, but thou art one of those that I bore the chastizement of thy peace, and one of the children of peace, *Esa.* 53.5. and 54. 13.

Christian, *But Lord how can I have peace, seeing a man cannot have peace before (and without) he does believe?*

Ch. Thou shalt have faith and peace, and I will give peace through believing, 2 *Thes.* 3. 16. 6.

Christian, *But Lord then I must know that I am one of thine.*

Ch. Thou shalt know that I am the Lord thy God, and that thou art one of my people, *Ezek.* 34. 30.

Christian, *Oh how shall I know that.*

Ch. My spirit shall bear witness with thy spirit that thou art my Child, *Rom.* 8. 16.

Christian, *But how shall I know that it is thy spirit that beareth this witness, and that it is not the spirit of delusion?*

Ch. Thou maiest know that by its power in working in thy heart which no other spirit can work alike: as also by the earnest

neſt and fruits thereof: 2 Cor. 5. 5. and 7. 22. Gal. 5. 22, 23.

Chriſtian. *Lord what elſe ſhall I believe, beſides being one of thine?*

Ch. Doſt thou believe that?

Chriſtian, *Yes Lord, I do believe that thou art Jeſus the Son of God, and the Saviour of the world*, Act. 8. 37. Joh. 6. 69. and 11. 27.

Ch. But doſt thou believe that I am thy Saviour.

Chriſtian, *Lord I do believe that there is no other way to be ſaved but only by thee.* Act. 4. 12.

Ch.

Ch. But dost thou believe that thou shalt be saved by me.

Christian, *Lord I do believe, help my unbelief*, Mar. 9. 24.

Ch. To thee it is given to believe, *Phil.* 1. 29.

Christian, *now Lord I do believe.*

Ch. What dost thou now believe.

Christian, *I believe that thou lov'd'st me and did'st give thy self for me, and that thou art my Lord, and my God, and that I am justified and shall be saved by grace*, Gal. 2. 20. Joh. 20. 28. Act. 15. 11.

Ch. How cam'st thou to believe this? Chr.

Christian, *Lord it is by thy gift and work that I do believe it,* Eph. 2. 8. Heb. 12. 2.

Ch. Well; now thou dost believe what wilt thou do?

Christian, *Lord what wilt thou have me to do?* Act. 9. 6.

Ch. If thou love me, keep my words, *Joh.* 14. 23.

Christian, *What are those words of thine?*

Ch. Search the Scriptures; for they are able to make thee perfect and wise unto salvation, and to furnish thee for every good work, *Joh.* 5. 39. 2 *Tim.* 3. 16. 17.

Christian,

Christian, *But Lord how shall I understand thy word?*

C. I will make known my words unto thee, *Pro.* 1. 23.

Christian, *But Lord is there no danger of my departing and falling away from thee now I do believe?*

Ch. No, the Mountains shall depart, and the Hills be removed, but my loving kindness shall not depart from thee, *Esa.* 54. 10. *Jer.* 32. 40.

Christian, *Lord I will keep thy precepts with my whole heart*, Phil. 1. 19. 69.

Ch. I have redeemed thee that thou should'st serve me without fear, in

Ho-

Holiness and Righteousness, all the days of thy life: *Luk.* 1. 69.

Christian, *Come ye Children and I will declare what my Lord have done for my soul.*

My SOUL shall make her boasts of the LORD, the humble shall hear this and be glad, and magnifie the LORD with me, and let us Exalt his Name together, Psal. 34. 11. 2, 3.

FINIS.

The Threefold State OF A CHRISTIAN DISCOVERED.

viz. { By Nature. By Grace. And in Glory.

With the Character of a Christian.

A Miscellany of Divine Contemplations, Observations, and Directions to a holy Life and Conversation.

By *V. P.*

Thy Threefold State here
Thou may'st see,
What thou hast been, art,
And shall be.

Printed for *N. C.* 1677.

The Threefold State of a Chriſtian Diſcover'd.

1.

BY *Nature* I was born of the fleſh, *Joh.*3.6.
By Grace, I am born of the Spirit. *Joh.*3 6.
In Glory, I ſhall have all Spiritual priviledges, *Joh.*1.12.

2.

By Nature, I was all fleſh. *Joh.*3.6.*Gen.*6.5.&8.21.
By Grace, I am fleſh and ſpirit, *Rom.* 7. 20. 23. 25. *Gal.* 5. 17.
In Glory, I ſhall be all ſpiritual. 1*Cor.*15.44.50.

3. *By*

3.

By Nature, I walked after the flesh, 2 *Cor.* 10. 3. *Rom.* 8. 4.

By Grace, I walk in the spirit, *Gal.* 5. 16. *Rom.* 8. 4.

In Glory, I shall be quickned by the spirit, *Rom.* 8. 11.

4.

By Nature, I did mind wholly the things of the flesh *Rom.* 8. 5.

By Grace, I do mind chiefly the things of the spirit *Rom.* 8. 4.

In Glory I shall mind only things spiritual.

5.

By Nature, I was dead in sin, *Eph.* 2. 1. 1 *Tim.* 5. 6.

By Grace, I am quickened from sin, *Eph.* 2. 5.

In Glory, I shall be quite freed from sin.

6.

By Nature, I did lie in Iniquity, 1 *Joh.* 5. 19.

By Grace, I do live in all piety, *Tit.* 2. 12. 2 *Tim.* 3. 12.

In Glory, I shall enjoy perfect purity, *Rev.* 21. 4.

7.

By Nature, I was under the Law of sin and death, *Rom.* 8. 2.

By Grace. I am made free by the Law of the Spirit of life, *Rom.* 8. 2.

In Glory, I shall triumph over sin and death, 1 *Cor.* 15. 55, 56, 57.

By

8.

By Nature, I did hate God and his Law, *Psal.* 15.21. and 18.15. and 2.3. *Rom.* 1. 30.

By Grace, I do love God and his Law, *Psal.* 116. 1. and 11. 19. 27. 1 *Joh.* 4. 59.

In Glory, I shall for ever delight in God, and do his Law.

9.

By Nature, I despised all Instruction, *Prov.* 1. 7.

By Grace, I desire all Information, *Pro.* 11. 25. *Psa.* 86. 11.

In Glory, I shall attain clear apprehension, 2 *Cor.* 3. 6.

10.

By Nature, I communicated with the vilest sinners. *Psal.* 1. 1. *Mat.* 24. 49.

By Grace, I kept company with the best Christians *Cant.* 1. 7. *Act.* 9. 26. 1 *Joh.* 1. 3.

In Glory, I shall know all Saints and live with them, *Luke* 13. 28. *Mat.* 27. - 53 and 15. 28. 1 *Thes.* 3. 15.

11.

By Nature, I persecuted Godliness, *Act.* 26. 14, 15.

By Grace, I profess it in power. 1 *Tim.* 6. 12.

In Glory, I shall have the price, *Phil.* 3. 14.

12.

By Nature. I was one of the world *Joh.* 15. 18, 19.

By Grace, I am chosen out of the world, *Joh.* 15. 19.

In Glory, I shall be separated from the world, *Mat.* 13. 49. and 25. 3. 33.

13.

By Nature, I was in darkness 1 *Pet.* 2. 9. *Eph.* 5. 8.

By Grace, I walk in the Light *Joh.* 8. 12. 1 *Thes.* 5. 4.

In Glory, I shall dwell with the Light, 1 *Tim.* 6. 16.

14.

By Nature, I was naked and bloody, *Jer.* 6. 15. *Ezek.* 16. 7.

By Grace, I am array'd with the robe of Innocency, *Rev*, 29. 8.

In Glory, I shall be cloathed with Immortallity, 2 *Cor*. 5. 3.

15.

By Nature, I was a stranger, *Eph*. 2. 12.

By Grace, I am Gods freind, *Isa*: 41. 8. *Joh*. 15. 10

In Glory, I shall be his favourite for ever, *Pro*. 3. 4. and 8. 25.

16.

By Nature, I was an Enemy, *Rom*. 5. 10.

By Grace, I am Reconciled, *Col*. 1. 21.

In Glory, I shall be saved, *Rom*, 5. 10.

17.

By Nature, I was condem
ned, *Joh.* 3. 18.
By Grace, I am juſtified
Act. 13. 39. *Rom.* 3. 2
In Glory, I ſhall judg, 1 C
6. 2. *Mat.* 19. 28.

18.

By Nature, I departed fro
God, *Jer.* 17. 5.
By Grace, I draw near
God, *Heb.* 7. 19.
In Glory, I ſhall abide wi
God, *Joh.* 8. 34.

19.

By Nature, I was Satha
ſlave, 1 *Tim.* 2. 26.
By Grace, I am the Lo
Free-man, 1 *Cor.* 7.
Gal. 4. 31. 1 *Pet.* 2.
In Glory, I ſhall be a Citi

of Zion, *Eph.* 2. 19.

20.

By Nature, I was free from righteousness, *Rom.* 6. 20.

By Grace, I am free through righteousness, *Rom.* 3. 25. 2 *Pet.* 1. 1:

In Glory, I shall raign in righteousness, *Rom.* 5. 21.

21:

By Nature, I lived in fear, *Heb.* 2. 15. *Gal.* 4. 15. *Rom.* 8. 15.

By Grace, I live by faith, *Gal.* 2. 20. 2 *Cor.* 5. 7.

In Glory, I attain the end of my faith, 2 *Pet.* 1. 9.

22.

By Nature, I was without

hope, *Eph.* 2. 12.

By Grace, I rejoyce in hope, *Rom.* 5. 2.

In Glory, I ſhall need no hope, 1 *Cor.* 13. 13.

23.

By Nature, I was without all the promiſes, *Eph.* 2. 13.

By Grace, I am under all the promiſes, 2 *Cor.* 1. 20.

In Glory, I ſhall partake of all things promiſed.

24.

By Nature, I was the child of the Devil and of Hell, 1 *John.* 3. 10. *Mat.* 23. 15.

By Grace, I am a child of God, and a ſtranger in the

the world, *Gal.* 3. 26. 29.

In Glory, I shall be an heir of God and of heaven, *Rom.* 8. 17. *Heb.* 11. 7.

25.

By Nature, I was in constant danger, *Mat* 5. 22.

By Grace, I am in continual safety, *Psal.* 4. 8. *Joh.* 10. 28. 29.

In Glory, I shall be in an Impregnable sanctuary, *Isa.* 45. 17.

26.

By Nature, I sought to go to Heaven by my own righteousness, *Rom.* 10. 3.

By Grace, I seek to go to Heaven without my own

righteouſneſs, *Phil.* 3. 9.

In Glory, I ſhall be in Heaven abſolutely righteous, *Eph.* 5. 27. *Jud.* 8. 14.

27.

By Nature, I ſought my ſelf only, *Phil.* 2. 21. 2 *Tim.* 3. 5.

By Grace, I ſeek Gods glory chiefly, *Phil.* 1. 11. 1 *Cor.* 10. 31.

In Glory, I ſhall give it to him wholly, *Rev.* 5. 12, 13.

28.

By Nature, I was loſt, *Luk.* 19. 10. 1 *Pet.* 2. 25.

By Grace, I am found, *Luk.* 15. 24.

In Glory, I ſhall be at home, 1 *Cor.* 2.

By

29.

By Nature I knew nothing, 1 *Cor.* 8. 2, *Rom.* 3. 11.

By Grace, I know in part, 1 *Cor.* 13. 12.

In Glory, I shall know even as I am known. 1 *Cor.* 13.

30.

By Nature, My services were abominable, *Pro.* 15. 8.

By Grace, My services are acceptable, 1 *Pet.* 2. 5.

In Glory, My services shall be rewarded, *Mat.* 6. 4. and 10. 41.

31.

By Nature, I was like a beast *Psal.* 73. 22. and 45. 12.

By Grace, I am like a Prince, *Gen.* 23. 6. *Rev.* 1. 6.

In Glory, I shall be like an

Angel, *Luke* 20.36.

32.

By Nature, My body was the Temple of sin, *Rom.* 6. 12.

By Grace, My body is the Temple of the holy spirit, 1 *Cor.* 6. 19.

In Glory. My body shall be raised spiritual, 1 *Cor.* 15. 44.

33.

By Nature, I did glory in my shame, *Phil.* 3. 19.

By Grace, I am ashamed of my sin, *Rom.* 6. 21.

In Glory, I shall be without sin and shame, *Heb.* 9. 28.

34.

By Nature, I was like the dirt and mire, most filthy

thy, *Isa.* 57. 20. and 10. 6.

By Grace, I am like the Moon in beauty, *Cant.* 6. 10.

In Glory, I shall be like the Sun in Glory, *Mat.* 10. 43.

35.

By Nature I sate in the shaddow of death, *Luk.* 1. 79.

By Grace, I do sit virtually in the Kingdom of Life, *Eph.* 2. 6.

In Glory, I shall sit on his Throne Eternally, *Mat.* 19. 40. *Rev.* 3. 21.

The Character of a true Christian, with some Divine Contemplations, Observations, and Directions to a Holy Life.

I.

A True Christian is one that hath had clear convictions of *sin*, (especially his Master sin & unbelief) and of *Christ*, that is, the want and worth of him; and of *Judgment*, that is, of punishment, as the due desert of sin, *Joh.* 16. 8.

2. He

2.

He is unbottomed and broken off from himself, he hath no confidence in himself; his Birth, Education, Parts, Performances, and best works, are impure and imperfect in his own sight, *Phil.* 3. 3. *Isa.* 64. 6.

3.

He is hardly brought to believe; he hardly believes that he doth believe, and hardly casts away his confidence, when he doth once truly believe.

4.

Upon selfe suspition he doth greatly desire to be searched, and doth earnestly search himself, *Psal.* 139. 1. and

1. and laſt, and *Pſal.* 77. 6.

5.

He doth reſolve never to go on in any ſin, or to neglect any duty.

6.

He prays to God moſt againſt his *deareſt* and *Maſter ſin*, and praiſes God moſt when he hath power againſt it.

7.

He never repents for any ſin he hath forſaken, for any good he hath done, or for any affliction he hath ſuffered for Chriſt.

8.

He hath Love to all Chriſtians, and ſeeks Unity among all, and makes Union

nion and Godliness the ground of his fellowship and Communion, [*Phil.* 1. 5. 1 *Pet.* 2. 17. *Rom.* 14. 4. 1 *Cor.* 1: 9, 10.

9.

In reading the Scripture he observes what helps on his holiness, and teacheth self-denial, as well as what increaseth knowledg.

10.

He cares not what he hath, whether he goes, nor what he suffers with Christ and for him without sin.

11.

His faith helps on his holiness, and his holiness helps up his faith.

Though

12.

Though he alwaies resolves to follow Christ, through every *condition*, yet he much suspects and fears that he shall not be able to hold out.

13.

He seeks and prizes holiness to serve God here, as much as happiness hereafter.

14.

He fears God and sin, more then men and suffering, *Gen.* 39. 9. *Dan.* 3. 17. 18.

15.

He neglects not his duty though he knows there is great danger in doing of it, *Deut.* 6. 10. He

16.

He is one that is careful to lay in, and to get true grace in his heart, as well as in his profession; as the wise Scribe, *Mat.* 13. and wise Virgin, *Mat.* 25.

17.

He can and dare do nothing against the Truth, 2 *Cor.* 13. 8. especially if he knows it.

18.

He cleaves to the Lord, and follows after the Lord fully in the worst times, and when others forsake him, *Num.* 14.24. *Joh.* 6.68.

19.

He respects all, and rejects none of Gods command-

mandments, *Pſal.* 119. 6. 2 *Sam.* 22. 23.

20.

He takes patiently and thankfully, the harſheſt words and the hardeſt dealings of God, 1 *Sam.* 3. 18. 2 *Kings* 20. 19. *Job.* 1. 14. to the end.

21.

He is much affected with, and afflicted for the ſufferings of the Godly, and the ſins of the wicked; as *David*, *Jeremiah*, Lot, *Paul*, &c.

22.

He is one that when he is recovered from his former backſliding, remembers his former good condition and prizes it, and praiſes God,

and

and hates his sin more then he did before, *Hos.* 2. 7. and 14. 2. 3. 8.

23.

He seeks and esteems sincerity more then any garnishing gifts & prizes, plain and poor Christians that are honest and upright, more then they that have parts and wealth if they be less sincere.

24.

He is one that exerciseth a good conscience in all things.

25.

He is one that fears God and his name, and desires Grace for Grace sake, *Neh.* 1. 11.

26. He

26.

He is one that prays at his first conversion, *Acts* 9. 11. God hath no still-born Children.

27.

He beholds Christ in the deepest affliction, as well as in the most spiritual ordinance.

28.

He believes he shall sooner overcome his outward Enemies by praying for them, then by praying against them.

29.

He prefers Christ before self, and suffering before sinning.

30. He

30.

He desires to live so *holy* that we may keep Christ in heaven *undispleased*; the spirit within him *ungrieved*, his conscience *undefiled*, *unwounded* and *unseared*, his profession *unstained*, his brethren *unoffended*, and poor sinners *unstumbled*.

31.

His care is to wait on God, to walk with God, to work all his works in and for God, to bring his will to submit to the will of God in all things, to glorifie God, and to gain good to himself by all he doth and suffereth, to do what good he can to others,

thers, and receive what good he can from other Christians to deny himself, and to be found in Christs righteousness without his own, *Phil.* 3. 9.

32.

A true Christian will desire to be freed from, 1. Doubts of his Eternal condition, 2. From the power of corruption, 3. From the fire of the Law in his conscience, 4. From the fierce Temptations of Sathan, 5. From scruples in matters of opinion, 6. From wicked places and persons, where he can neither do, nor receive good, nor be without danger of Evil,

7. From

7. From a bad frame of heart, as hardneſs, ſtraightneſs, Lukewarmneſs, 8. From the fear of Death.

33.

A true Chriſtian deſires, 1. To know God in Chriſt, 2. To know himſelf in Chriſt, 3. To know Chriſt in him, 4. To know himhimſelf as he was without Chriſt, *Eph.* 2. 12. 1 *Tim.* 1, 13. Wicked and wretched in reſpect of ſin, unwilling to good, and weak in reſpect of good, *Rom.* 3. 9. 10, 11. and 8. 7. and 5. 6.

A Miſcellany of Divine Contemplations, Obſervations and Directions to a Holy Life.

1.

A Chriſtian is to put forth his faith in prayer, and afterwards to follow his prayer with faith.

2.

Reading of the Scripture helps *Meditation*, *Meditation* Prayer, and Prayer every good work.

Man

3.

Man may come too late to God when the door is shut, but God never comes too late to men, *Luk.* 13, 26. *Mat.* 20. 6.

4.

Pray that thy last days and last works may be best, and that when thou comest to die, thou maist have nothing else to do but to die.

5.

'Tis very hard to behold our own gifts without pride, and the gifts of others (if they excel ours) without envy.

6.

Do not commend thy friend, nor discommend

thy foe too much, least thou be judged to be partial.

7.

Oh my Soul! will neither great *Love*, great Mercy, great Forbearance, great Intreaty, great Patience, great Promises, nor great Wages, prevail with thee to serve Christ free, better, and more constant and self-denying.

8.

A deep sence of sin, begets deep sorrow for sin; and true sorrow for sin leads to well-grounded faith; and from hence flows inward Peace, Joy, and Holiness.

9. A

9.

A Passionate and troubled spirit is like a little Rill of water, which every shower of rain changeth the colour of it, and makes it muddy.

10.

The fear of death is ingrafted in the common Nature of all men, but faith works it out of Christians.

11.

Nothing will be terrible where the love of God is apprehended, and nothing grievous where love to Christ is excercised.

12.

Careless hearing makes carnal hearts, and carnal

hearts makes curſed lives.

13.

Oh my Soul! look for death hourly, long for it greatly, prepare for it carefully, meet and welcome it joyfully for it is Chriſts ſervant to direct his ſpouſe (the Soul) to him, and thy friend that comes to ſet thee at liberty from thy ſins; It will diſcharge thee from thy priſon, diſmiſt thee from thy ſorrows, and bring thee at once to enjoy all thy deſires.

14.

Chriſtians, though diſagreeing in opinion, ſhould agree in affection; and though

though differing in controverſie, yet ſhould agree in charity.

15.

He that cannot pitty the ſinner and hate ſin, doth not reprove out of love to Chriſt, nor from a gracious ſpirit.

16.

God makes Chriſtians *feel* him, (or his hand) that he may *hear* them; ſtrokes makes crys, and whippings mournful complaints to him.

17.

My Soul! bear up with Chriſt, bear off from Sathan and the world, bear down thy corruptions,

and bear forth thy Teſtimony.

18.

Clear knowledge of Chriſt in the *underſtanding*, begets fervent love in the *heart*; and both godlineſs in the life.

19.

He that would live for himſelfe (only or cheifly) in the world, is not worthy to live a day in it.

20.

I would be glad to be out of the world when I have no ſervice to do for God in it.

21.

God hath ſet the tongue between the brains and heart

heart, that it may adviſe with both, and guarded it with Teeth to keep it in, and yet how unruly it is.

22.

A Chriſtians ſecurity, and ſafety is, in doing his duty; and he ſhould always Study his duty more then his ſafety; for if he will take care to pleaſe God, God will take care to preſerve him.

23.

The love of the Maſter, the ſweetneſs of the ſervice, and the greatneſs of the reward, are ſufficient encouragements to ſerve Chriſt.

24.

The heavieſt afflictions on earth are but light in compariſon of Chriſts ſufferings, ſins deſert, or the punniſhment of the wicked in Hell.

25.

Lay in, lay up, lay out for Chriſt, and remember that you will ſhortly reach immortallity, but never Eternity.

26.

Oh Chriſtian, why ſhould not he pleaſe thee, who art but finite, that pleaſes *God* who is infinite, even Jeſus Chriſt.

27.

A Chriſtian ſhould deſire

fire to dye that he may be *fully* freed from sin, and have a *full* fruition of Christ that he may be above all fears and doubts, and may be able to serve the Lord incessantly and unwearied-ly.

28.

A true Christian when he goes from hence, changes neither his work nor company; but his place and condition only.

29.

Be still imployed in doing good, and you shall not be much tempted, or troubled with evil, for the Devil hath great advantage, both against those

that are idle or ill-imployed. *David* was found guilty of the first, 2 *Sam.* 11. 2. and *Jehosophat* in the last, 2 *Chron.* 10. 31.

30.

Sence of *Misery* must precede sence of *Mercy*, and the more we feel and fear *Misery*, the more we desire, seek for, and prize *Mercy*.

31.

It is the least of afflictions to be afflicted by men, for they can afflict but the outward man only; and of all Enemies man is the weakest Enemy; But *God*, *Conscience*, yea *Satan*, and *Sin*, can and do afflict the soul, which is more intolerable. That

32.

That Christian is most in prayer that hath most sence of his own wants, and is most comfortable ordinarily, that is most penitent, and the same word in the *Greek* signifies to *want* and to *pray*; and the same word in Hebrew, to *repent*, and to *comfort*.

33.

Be more thoughtful and careful how to use what you have to Gods glory, then to gain more.

34.

Take heed of being *humbled* and yet *unbumbled*, that is, of being brought outwardly *Low*, and yet

the heart continue ſtill high.

35.

Sometimes *Ejaculations*, or ſhort and ſuddain *pantings*, and *breathings* out of deſires to God, may be more acceptable to him, and more prevailing with him then long prayers.

36.

Never reckon what thou haſt of outward & worldly things, unleſs it be to praiſe God for them, or to ſerve God better with them.

37.

It is the property of a true Chriſtian to juſtifie God, and to judg himſelf under

under the greateſt afflictions.

38.

Learn to know ſin, to diſallow of it, to diſpiſe it, to overcome it inwardly and to put it from thee: to fear its return, and to be more eſtranged toward it, more watchful to avoid Temptations, and wiſe to ſhun occaſions that lead to it.

39.

To dye ſhould be no more to a Chriſtian then to breath, or to paſs over a great River on a ſure Bridge, or in a ſafe Boat, or to return from a field where a man hath been working,

working, to his own houſe to take his reſt.

40.

Make haſt to do thy *work* (Chriſtian) and God will make haſt to give thee thy *wages*.

41.

The hardeſt dutys in Chriſtianity are, to deny ſelf, and to deſtroy ſin.

42.

A heart unconverted, is contented with nothing but what is helping it on to Hell, and it hath never enough of that (to wit ſin); and a heart converted, is never ſatisfied but with what helps it toward *heaven*,

heaven, and yet thinks he hath never enough thereof; to wit Christ and Grace.

43.

To take pains about unnecessary and unprofitable things, is laboriously to mispend time.

44.

Get Christ (O Christian) to bind thy conscience to the *peace*, and thy affections and flesh to the *good behaviour*.

45.

Be not ambitious of love, and greatness, and thou shalt not be so soon an object of Envy.

He

46.

He that converts a ſinner, covers a world (or multitude) of ſins , and gains more then a world, to wit, a Soul, *Jam.*5. 20. *Pro.* 11. 30.

47.

Take heed of covering any mans good with his evil, but let the one plead for him , as well as the other againſt him.

48.

One of the chiefeſt works of the ſoul, is ſelfe examination , and yet a Chriſtian will find himſelf moſt backward thereto , and ſooneſt weary therein.

Sea-

49.

Seaſonable and unexpected mercys are very ſweet and acceptable.

50.

The more a ſoul is exerciſed in *ſpiritual meditation*, the leſs with *carnal Temptation*; and the more frequent and powerful in private prayer, the more free from, and the more potent againſt Corruptions.

51.

Sin was condemned by Chriſt to ſave the ſinner, *Rom.* 8. 3. Oh! then let not the ſinner ſeek to ſave the ſin, to wound Chriſt again.

Quick

52.

Quick *onſets* and Endeavours to reform, are far better then many *purpoſes* and *Reſolutions*.

53.

Small ſins yielded to make way for greater, and one ſin for another.

54.

Be ſure to praiſe God when you receive power againſt ſin and Temptation; and you ſhall be ſure to find God ready to give you power another time when you want it.

55.

When and where wickedneſs is moſt, then and there the godly ſhould

ſtrive

ſtrive to be moſt godly. It is a ſign of ſincerity to be good in bad times and in bad places and among bad perſons, as *Noah*, *Lot*, and *Joſeph* were.

56.

At the day of death (but eſpecially at the day of Judgment) a Chriſtian will wiſh he had ſinned leſs, ſerved God, and ſuffered for him more.

57.

If Chriſtians were not ſometimes afflicted, they would forget both themſelves and others; for affliction works humiliation in men themſelves, and compaſſion toward others.

It

58.

It is a hard thing for a profane man to attain the *Shaddow* of Religion; or for a careleſs (though true) Chriſtian to attain the *ſubſtance*. And it is hard for a true Chriſtian, that hath the *ſubſtance*, to keep up the *ſence* and *ſavour*, either of the *excellency* of Jeſus, or the *evil* of ſin, always in his heart.

59.

Oh! what time do Chriſtians miſpend; what duties do they neglect, what mercies do they ſlight, what corruptions do they embrace, what Temptations do they lie under;

under; what corrections do they undervalue. Oh! what heart qualms, and fleshly weaknesses cry out upon us to make ready? and yet how unready, how unripe, how unwilling, how unmindful, and unthoughtful are we of our latter end? and this is because we are unassured of Christ, unweaned from the world, unweary of sin, unbroken from self, and unapprehensive of the glory to be revealed and enjoyed hereafter.

60.

Fear thy friends more then thy foes, thy sins more then thy sufferings, and

and liberty more then bondage.

61.

Christians should not give offence *carelesly*, nor take offence *causlesly*.

62.

Bad times well Improved, are far better then good times not redeemed or mispent.

63.

It is and shall be the care of a Christian, not to suffer for sin, nor to sin in suffering.

64.

There is no real bondage, but what is either from sin, or for sin.

Affections,

65.

Affections, parts, or applauſe from the world, or from Chriſtians are very dangerous, and not to be truſted in.

66.

I never truſted Chriſt but I found him faithful; nor my own heart, but I found it falſe.

67.

Shut thy eyes from beholding thy ears from hearing and thy heart from entertaining ſin.

68.

Take heed of reproving or upbraiding another in paſſion, or to provoke them thereto; for 'tis better

better be silent, then sin in speaking; 'tis better to keep thy light under a bushel, then to put it into the hand of him that will blow it out, or tread it under his feet.

69.

Self-loathing, destroys self-love, and the more we loath our selves, the better we love others.

70.

Christians should not envy the patience of God toward their enemies, for it is nothing in comparison of what grace he shows to them.

71.

Of all men a Christian may

may be freer to loſe or to part with any thing then another man, for he loſes nothing but what is hurtful to him (to wit his ſins) or what he ſhall regain and recover of a better ſort, and in a more abundant degree. As if he loſe a ſmall *Temporal Eſtate*, he hath in reverſion an *Eternal inheritance*. If he lays down a body that is *full of Corruption*, he ſhall have another free from corruption; and therefore he may ſay, better then the Heathen could, *what I keep, I loſe, and what I give or lay out, I ſave.*

Sins

72.

Sins beſt is before, but its worſt is behind; and the ſting and Tayl of it is longer then it ſelf; where ſin is not killed, it will kill.

73.

A Chriſtians converſation ſhould keep from the ſhew of ſin, and his conſcience from the guilt of it.

74.

The power and ſtrength of corruption is but ſeldome known, to wit, when *Temptations*, *Opportunities*, and *Occaſions* of Tryal come.

The

75.

The best way to keep from Sin, is to set God in his power, Purity, and Glory still before our eyes; to fear our selves, to keep near Christ, to fast and pray privately; to engage other Christians for our help; to cherish the holy spirit, to keep up constant practice of holiness; to provide contrary means against it, to resolve strongly to withstand it, to eye Gods promises, commands and threatnings; to withstand the first occasions of sin; to reason it off at a distance, to believe it away when it comes near;

to avoid all occasions thereof, and to keep on still the Armour of God.

76.

Christians are often apt to be most weary of that condition that doth them most good; like *Peter*, not understanding what Christ did in washing his feet, *Joh.* 13. 1, 9.

77.

Christians in and under afflictions, should be growing holy; and through their afflictions should be going on toward happiness; affliction is part of the way of sanctification leading to salvation, and it is like an up-hil, leading

to

to an house that is on the top of an hill, for so is heaven; and the greatest hardship is neareſt the end of the journey.

78.

They have but a ſlight profeſſion whoſe profeſſion doth not lead them out of ſin and through ſufferings, & he that is worſe under affliction, as *Abar*, may well ſuſpect his own ſincerity.

79.

Chriſt will ſoon be ſenſible of thoſe Chriſtians *afflictions*, that are ſenſible of their own *ſins*.

80.

It ought to be a great

part of a Christians trouble, that he can be no time what he should be, that is, *sinless* and *servicable*; that he is not at all times, what he is sometimes, that is, *slighting sin*, *Judging himself*, *Loving Christ*, and *dispising* the world greatly.

81.

It is strange, and a very bad sign, to see Christians look more upon the sins of the wicked, to ripen them for *misery*, then to mind self-humiliation and holiness, to ripen and fit themselves for *mercy*.

82.

He loves not a reprover, not values his reproof, never

ver profits thereby; but is more his *sins* then his *souls* Friend.

83.

'Tis a sign of a hard heart to desire the *Eternal* destruction of the wicked, for obtaining of their own *Temporal*, and *Corporal* liberty, safety, or honour; as if one should desire to have another cast into the fire and be burnt, that himself may be warmed thereby.

84.

In the midst of earthly businesses the soul should redeem some special time for *secret* and *private* duties.

85.

It is the will of Christ that Christians should rejoyce more in what Christ hath done for them, then in what they have done or can do for him.

86.

Christ kept the Law *legally*, Christians kept it *evangellically*; He kept it *perfectly*, they kept it with *full purpose* and *endeavour*.

87.

Ask thy soul (O Christian) whether he be willing to receive Christ upon his own Terms, and for his own sake, and to accept of pardon and life through him freely, without

out looking at all upon thy own righteousnes. Art thou contented that Christ should be honoured in and by thee, and that thou shouldst be despised, and dishonoured for his sake?

88.

God doth never out-speak, or out-promise his *Power*, *Truth* and *Faithfulness*.

87.

He is a strong Christian that seeks Gods Glory more then his own salvation, but he is no Christian that seeks neither.

90.

It is a great ease to, and an unburtherning of the

to confeſs ſin, *ſenſibly, humbly, brokenly*, and with hatred to it.

91.

Chriſt and ſin are moſt magnified in the eyes of believers in their affliction; but in a very different manner, and to a different end: For Chriſt appears as the *greateſt good*, and ſin as the *greateſt evil*; and then Chriſt will be moſt *deſired*, and ſin moſt *deſpiſed*

92.

It is the duty of a Chriſtian to ſuſpect and ſearch himſelf, when he doth not know evil by himſelf.

Ac-

93.

Account the leaſt ſpiritual thing better then the greateſt and beſt of outward and temporal things.

94.

Keeking from ſin is *Soul-preſervative Phyſick*; but repentance for ſin is *Soul-Reſtorative Phyſick.*

95.

Strive greatly to have and excerciſe a good conſcience toward God and men; to commit thy Soul, Life, and condition to the Lord; and then expect the worſt of men, and the ſteb of Chriſt.

96.

Thou muſt die once

whether thou *ſuffer or no*, and thou canſt but die once if thou *ſuffer*.

97.

The ſins of Chriſtians are new ſufferings to Chriſt; and the ſufferings of Chriſtians are wounds of Chriſt, *Eph.* 1. 30. *Ezek.* 6. 9.

98.

Labour to act thoſe Graces chiefly that are moſt contrary to your *Maſter-ſins.*

99.

A Chriſtian may know the weight of *ſin*, by the *ſufferings* of Chriſt; for if that ſtrong Bar of Steel did bend under the weight of

of our sins; what shall poor weak man do, who is but a reed or rush.

100.

Sathan *accuses* God to men, and men to God; but Christ *excuses* and answers all his accusations against his people.

101.

He that will not take *example* from others, shall make an *example* himself.

102.

O Lord as a sign that I shall be able to *die* for thee! let me find my corruptions *dying* in me, by power from thee.

103.

He that *loves not* Christ more

more then his life, is like to loſe Chriſt, and his life; but he that *loves* Chriſt more than his life, will be ſure to ſave and keep both, *Mark.* 10. 49- *Luke* 14. 26.

104.

Chriſtians ſhould account *reſtraints* from ſin, *great mercys* to them, but *Recoveries* out of ſin, with ſpiritual advantage, *greater.*

105.

Sin hath no *Mother* but a mans heart, nor *Father* but Satan.

106.

Satan draws the Soul into it, either by *Power* or *Policy* by *Force* or by *Fraud.*

107.

A Christian should desire to have his heart tyed to the Lord, and to be strong in faith upon Christ, in Love to Christ, and in Resolution for him.

108.

The reason why men do not more magnifie *Gods grace*, is because they do not behold their own *vileness*; and the reason why men do not see their own *vileness* more, is because they do not apprehend *Gods goodness* more clearly and fully.

109.

When a Christian comes to be as weary of his *sins* as of

of his *afflictions*, God will certainly put an end to them.

110.

There will be a reviving of *old sins*, if there be not *effectual repentance* for them, and a care by *faith* through all *duties* and *ordinances*, to get new ſtrength againſt them, and a conſtant watch kept over them.

111.

A Chriſtian comes not to know the *weakneſs* of his *grace*, till the ſpirit ceaſes to work in and by it; nor the *power* of his *corruption* till Satan works therein by his Temptations.

It

112.

It ſhould trouble a Chriſtian much to have ſuch *Graces* as he receives from God, beget ſo little good in him.

113.

The Lord would ſoon turn from his *wrath*, if men were turned from their *wickedneſs*.

114.

He commands *moſt* and *beſt* that commands in love, humility, and ſelf-denyal.

115.

The world is a *great nothing*, deluding the *bad*, and diſturbing and diſtracting the *good*.

The

116.

The Holy Law of God teaches a man to see his own *deformity*, and requires from a man *Conformity* to it self.

117.

Sathan works more upon men by *slight* then by *might*; avoid therefore his *cunning*, and thou wilt avoid his *cruelty*.

118.

He hath not learned to *rule* well, that hath not learned to *obey* well.

119.

An even, through-paced, self-fearing, heart-melting Christian is always best.

Rusling

120.

Rusling, opinion-souring, and Church-renting persons, and professors, have commonly more *self* then *grace*, if any at all.

121.

The less a man *strives* for himself, the more will Christ *strive* for him.

122.

Thoughts of our own *death* will much tend to *deaden* sin.

123.

Prayer is a good preparative to suffering; when Christ had prayed, he went out to meet *Judas*, *Joh.* 18. 4.

Be

124.

Be never at peace with *sin*, *Satan*, or Christs implacable Enemies.

125.

In two cases 'tis hard to act Faith. 1. When there is nothing sensible or visible to second and support it. 2. When there is very much of these outward things to fill and take the senses withal.

126.

As Christ was saved from *death* though he *died*, *Heb.* 5. 7. So are true Christians when they overcome *death* by *their resurrection* through Christ.

Learn

127.

Learn by *lighter crosses* to look and prepare for *heavier.*

128.

As our *good works and performances* should have an operation upon our souls and hearts to strengthen *faith*, so should our *weaknesses* and *sins* to work *Repentance.*

129.

No power can keep him in *Bond* whom truth and innocency acquits.

130.

If thou hast faln into *sin* through violent temptations seek speedily for *Repentance* for it, *recovery* out

out of it, and *Reformation* under it. If God hath kept thee from falling, ſtill fear, watch, pray, and live by faith in Chriſt.

131.

Prepare your ſelf for death and pull out its ſting. 1. By bewailing ſins paſt. 2. Turning to God in time to come. 3. Purpoſing a new life, none can *dy ill* that hath had a care of *living well*; perſwade your ſelf, if you *live well*, you ſhall *die well*; and if you *die well*, doubt not but you ſhall have Eternal Happineſs.

132.

Wiſh not for a *long* life, ſo

so much as for a *good* life; he hath lived *long* who hath lived *well*; a *short* life in *grace*, endeth in an everlasting life of *Glory*.

133.

Distrust not Gods providence in any matter, although you see the means wanting, neither when you have them, let them be relied on more then God himself, but pray to him for the prosperous use of them.

134.

Love all things for Gods sake, and God only for his own, and look you make him your friend whosoever be your enemy for this you shall do, if as an obe-

obedient Child, you always live in the eye of your heavenly Father.

135.

Give no offence to any man justly, whether within or without; for wo to them by whom offences come.

136.

Carry your self unto all, so as the *weak* may be *won*, the *strong* may be *comforted*, and the *wicked* be *ashamed*.

137.

Delight to do all the good you can to Gods Children, and to receive all the good you can from them.

Think

138.

Think it the greateſt work in the world to die well, which to do, you muſt inure your ſelf to die before hand. 1. By dying to your ſins. 2. Learning the word of affection before it actually leave you. 3. In your laſt learning of it, do it willingly, yea joyfully, whenſoever, whereſoever, or howſoever God ſhall call you.

139.

Greive for nothing ſo much in the world, as for your own ſins, and in them for nothing ſo much as for offending ſo loving a God.

Let

140.

Let your meat, apparel, and recreation be lawful, needful, and moderate.

141.

Labour alwaies to learn to die, defie the world, deny the Devil, despise the flesh, and delight your self in the Lord; be penitent for your sins past and present, and yet despair not; be strong in Faith, and yet presume not. Desire with the great Apostle to be dissolved, and to be with Christ, with whom even in death, there is life.

142.

Use your life, and keep it

it with as much quietneſs as you can, ſo that you offend not God; that eaſe that cometh with his diſpleaſure turneth at length to an unſpeakable pain, and the gain of the world, with the loſs of his favour, is extream beggary and wretchedneſs.

143.

The greateſt honour that man can give to God, is to confeſs his truth truly and faithfully in time of trouble and affliction.

144.

It is but a folly for any one that truly profeſſeth Chriſt crucified, to look for the love of the world:

145.

Infidelity is the cauſe of all our miſery, which cauſeth us to fear man more then God, and to eſteem things preſent, more than things to come.

146.

Love is that flower which ſhall never fade, but ſhall flouriſh more and more, till it be made perfect in that place, where Faith and Hope ſhall have no office, but ſhall then fully poſſeſs that which they have ſo *long* patiently waited for in this world.

147.

After the Lord hath made a Chriſtian to know what

what he is in himſelf, he will doubtleſs ſhew him comfort, and declare to him what he is in Jeſus Chriſt his Son.

148.

The mind of man cannot be contented patiently to bear the troubles either of Soul or body, until it be regenerated and poſſeſſed by Gods ſpirit.

149.

Why ſhould we Chriſtians fear death? can death deprive us of Chriſt, who is all our comfort, our joy, and our life.

150.

Let us tarry with Chriſt

one hour in Tribulation and affliction, and doubtleſs he will keep us for ever with him in joys everlaſting.

151.

Patience and Perſeverance under great tryals are the proper *notes* whereby Gods children are known from counterfeits; they that perſevere not, were alwaies but Hypocrites.

152.

If Chriſt be our Captain we muſt follow him as good Souldiers; if we keep company with him in afflictions, we ſhall be ſure of his ſociety in Glo-

ry,

ry, if we forsake not him, he will never forsake us; if we confess him, he will confess us; if we be ashamed of him, he will be ashamed of us. Therefore as he forsook Father, Heaven, and all things to come to us, so let us forsake all things to come to him, being most sure and certain that we shall not lose thereby.

153.

Afflictions are inseparable, but not infallible *notes* of Salvation; for none shall be saved but he must suffer afflictions; but all that are afflicted shall not be saved.

154.

Wealth is not the way to heaven, but the Contrary; let all our care be, how to live well, and then to be ſure we ſhall never dye poor.

155.

Afflictions and ſufferings are ſometimes the way to Glory in this world; *Joſeph* had never been a Courtier, had he not firſt been a priſoner.

156.

Gods children are ever the better for being miſerable; *It is good for me that I was afflicted*: let God uſe us how he will on Earth, ſo that we may have what he hath

hath promiſed to thoſe that love him in Heaven; who would not be a *Lazarus* for a day, that he might ſit in *Abrahams* boſome for ever.

Some Heavenly Meditations, Exhortations, and Consolations, of that blessed Martyr, Mr. John Bradford, *and other Martyrs, written out of prison to several Friends.*

To Mr. J. H.

CONsider *what this life is;* Consider *what death is;* Consider *what is prepared for you after death.*

1. *Concerning this life;* know it is full of misery, vanity, and wo, it is a plain

plain baniſhment, and hath nothing in it that hath continuance; it is therefore compared to a vapour, to ſmoak, to a ſhaddow, yea to a warfare, to a vail of miſery, wherein we are compaſſed about on every ſide with moſt fierce and fearful Enemies; and ſhould we deſire to dwell there? ſhould we be fond to live in this toylſome and laborious world? ſhould we wiſh to continue in this wretched eſtate? ſhould we take pleaſure to remain in this dangerous condition? *Daniels* den was not ſo dreadful, as is this Dungeon we dwell in.

2. *Concerning death*; to *Gods* dear children what other thing is it then the dispatcher of all displeasure, the end of Travil, the door of desires, the gate of gladness, the port of Paradise, the heaven of Heaven, the entrance into rest and quietness, the path-way into Felicity, and the beginning of all blessedness. It is a very bed of Down, (and therefore compared to a sleep) for the bodies of Gods people to rest, out of which they shall arise, and awake most fresh and flourishing to everlasting life. It is a passage to the Father, a chariot to Hea-

Heaven, the Lords messenger, a leader unto Christ, a going to our home, a deliverance from prison and bondage, a dismission from war, a security from all sorrow, and a freedom from all misery. Should we be dismay'd at it? should we be afraid of it? should we trouble to hear of it? should such a freind as this is be unwelcome? should the foulness of his face, fear us from his good conditions? should the hardness of his husk, hinder us from his sweet kernel? should the roughness of the Tyde tye us to the bank and shore? should

ſhould the hardneſs of the ſaddle ſet us on our feet to periſh by the way, rather then leap up and endure the ſame a little, and ſo to be where we would be?

3. *Concerning that which is prepared for you after death*; if I ſhould go about to expreſs it, the more I ſhould do ſo, the further I ſhould be from it. For the eye hath not ſeen, neither hath the ear heard, nor is the heart of man able to conceive in any meaſure, the joy, mirth, melody, pleaſure, power, wealth, riches, honour, glory, wiſdom, knowledge, treaſures, ſecurity,

curity, peace, quietneſs, and eternal felicity, which you ſhall enjoy world without end with God the Father, Son, and Holy Spirit. *Amen.*

O! wo to our blind eyes that ſee not this, wo to the hardneſs of our hearts that feel not this, wo to the deafneſs of our ears that hear not this, in ſuch manner as we ſhould do; whereby we ſhould be ſo far from fearing death, that we ſhould rather wiſh, and deſire it.

To

To the Profeſſors of the Goſpel
By Mr. John Bradford,
Martyr.

IT is I Lord that have ſinned againſt thee, it is mine hypocriſie, my vainglory, my covetuouſneſs, my carnality, ſecurity, Idleneſs, unthankfulneſs, ſelf-love and ſuch like, which have deſerved the taking away of our King *Edward*, of thy word and true Religion, of thy good Miniſters, by exile, impriſonment, and death, it is my wickedneſs that cauſeth ſucceſs and increaſe of autho-

authority and peace to thy Enemies.

Let us reprove the *works* of darkneſs, let us fly from all idolatry; let us abhor the Antichriſtian and Romiſh rotten ſervice, let us deteſt the Popiſh Maſs, and forſake their Romiſh Idol, let us prepare our ſelves for the Croſs; let us be obedient to all in authority in things that are not againſt God and his word; for then anſwer with the Apoſtle, *It is better to obey God then Man.*

If you find and feel in your ſelves, an hope and truſt in God, that he will never tempt you above what

what he will make you able to bear; then be assured the Lord will be true to you, and you shall be able to bear all afflictions; but if you want this hope and confidence, fly and get you hence, rather then by your tarrying, Gods name should be dishonoured.

Hang on the providence of God, not only when you have means to help you, but also when you have no means, yea, when all means are against you.

Give God this honour which of all other things he chiefly and principally requireth at your hands, namely, To believe that you

you are his children *through* Christ, that he is your Father and God through him, that he loveth you, and pardoneth you all your offences, that he is with you in trouble, and will be with you for ever; that when you fall he will put under his hand, and will not let you lie long in sin.

Let the life you lead be in the Faith of the Son of God, for *the just doth live by Faith*; which Faith flyeth from all evil, and followeth the word of God, as a Lanthorn to her feet, and a light to her steps, her eyes be above where Jesus Christ

Christ is; she beholdeth not things present, but rather things to come; she glorieth in afflictions, and knoweth that the afflictions of this present life are not to be compared with that far more exceeding and eternal weight of glory, which God will reveal to us and in us.

Now of this glory the Lord grant us a lively taste here, then shall we run after the scent that it sendeth forth; It will make us valiant men to take to us the Kingdom of God, whether the Lord of his mercy bring us, in his good time, through Christ our Lord. To

To Dr. H. By Mr. John Bradford *Martyr.*

SEt before your eyes the end of this ſtraight way, rather then the narrowneſs of the paſſage; ſo doth the husbandman in plowing and tilling the ground ſet before him the harveſt time; ſo doth the Fiſherman conſider the draught of his net, rather then the caſting of it in. So doth the Merchant, the *return* of his Merchandize, and ſo ſhould we in theſe ſtormy days, ſet before us, not the loſs of our

our goods, liberty, yea of our very life, but the reaping time, the coming of our ſaviour Jeſus Chriſt to judgment.

The more we loſe here, the greater joy ſhall we have in the world to come, the more we ſuffer here, the greater triumph ſhall we have there; for corruptable droſs, we ſhall find incorruptable treaſure; for Gold, we ſhall have glory; for Silver, we ſhall have ſolace, and joy without meaſure; for riches, we ſhall have Royal Robes; for earthly houſes, we ſhall have eternal Pallaces; we ſhall there have *mirth* without

out measure, pleasure without pain, and absolute blessedness, felicity and happiness, without end.

To certain of his faithful Friends, by Mr. John Bradford, *Martyr.*

YEe have cause to rejoyce (my dearly beloved Friends) in the days of tryal and confirmation, in and by which God our Father maketh us like to the Image of Jesus Christ here, that so we may be like unto him hereafter?

For if we suffer with him, we shall raign with him,

him; if we be buried with him, we shall rise with him; if we are companions with him in affliction, we shall rejoyce with him in glory; if we sow with him in tears, we shall reap with him in joy; if we *confess him before men, he will confess us before his father in heaven*; if we take his part, he will take ours, if we loose any thing for his names sake, he will give us all things for his truth and promise sake; so that we ought to rejoyce, and be glad, for it is not given to every one to suffer loss of country, life, goods, house, and all things for the Lords sake.

What

What can God the Father do more for us, then to call us into the camp of his dear Son? what can Jesus Christ our Saviour do more for us, then to make us his Warriors, and fellow Souldiers? what can the holy Ghost do to us above this, then to mark us with the badg and cognisance of the Lord of Hosts.

Be of good comfort, be of good comfort, my dear hearts in the Lord, confess him and his truth, and fear not the prison, loss of goods, or life; fear rather that prison, out of which there is no deliverance;

fear

fear rather the loss of those goods which last for ever; fear rather the loss of that life which is eternal, whereunto you are called, and the way by which God will bring you to it; because you know not certainly whether it will be by prison, fire, or halter; whensoever these come, let them not dismay you, nor seem strange unto you, for no small number of Gods children are gone that way.

The journey is but short, though unpleasant to the flesh; perchance if we should dye in our beds by a corporal malady, it would

would be much longer and alſo more painful; but in Gods ſight it cannot be ſo precious and gainful as I know this kind of death is.

And now I commend my ſelf into the hands of my Father, by whoſe providence, I came into this world, by whoſe providence, I have been kept in this world, and by whoſe providence, I leave and depart out of this world.

Let us make our ſelves ready to ride in the fiery Chariot, leaving theſe ſorry Mantles, and old Cloaks of our carcaſes behind us

in ashes for a little time, which God shall restore unto us again in a glorious manner.

To a faithful friend of his, by Mr. John Bradford, *Martyr.*

BE willing to carry the Cross of Christ, least you carry the Cross of the world, the flesh, and the Devil.

One of these four Crosses you must carry, three of them bring to hell, and therefore the greatest part go that way, which is the broad way; only the forth bring-

bringeth to Heaven, but few go that way, as well becauſe the way is ſtraight, as alſo becauſe but few walk in it; howbeit though it be ſtraight, it is but ſhort, and the few are many, if you conſider the godly as the Patriarks, Prophets, Apoſtles, Martyrs, and Confeſſors, and Chriſt Jeſus with all his guard and train.

Think not ſcorn to come after them who are gone before you.

I hourly look for *Elias* fiery Chariot to come and catch me up to Heaven; my Cloak, that is my Carkaſe, I ſhall leave behind me in aſhes, which I doubt

not, my Lord will raise up; and restore to me again at the last day, glorified even like unto his most glorious Body. That portion of the good spirit which my Father hath lent me, I wish to be doubled, yea trebled upon you all.

If we suffer in the cause of Christ, our sufferings are but short, and the time of ease to Gods Enemies is not long, the time of our rejoycing shall be endless, but the time of their torments shall be everlasting and intollerable. Our breakfast is sharp, but our supper will be sweet. The afflictions of this life may

not

not be compared in any part, with the glory that ſhall be revealed.

To his godly Friends. G. *and* N. *By Mr.* John Bradford, *Martyr.*

CAſt your care on the Lord, for he careth for you; and hath counted all the hairs on your head ſo that one ſhall not periſh; if you commit your ſelves to his ordering, whereas elſe your heads and bodies, yea, and ſouls too ſhall periſh; if ye withdraw your ſelves as unwilling to take his

Cup, and to drink of it; not that I would have you to thruſt your ſelves headlong or raſhly to pull them upon you; or that I would not have you uſe ſuch honeſt and lawful means as you may in the fear of God, and with a good conſcience to avoid the Croſs, and give place to evil, but that I would have you willingly to put forth your hand to take it when God offereth it, in ſuch a manner as with a good Conſcience you cannot eſcape; then take it, kiſs it, and thank God for it. It is a moſt ſure ſign that God loveth you; as he ſaith, *Whom I love*

love I chaſtiſe, Rev. 3. 19. *And if ye are not partakers of correction, ſurely ye are no children*, Heb. 12. 8.

But if he once chaſtiſe you, and ye kiſs the rod, verily he will caſt the rod into the fire, and will imbrace you, and kiſs you as a mother doth her child, when ſhe perceiveth it to take her correction in good part.

Conſider not the things of *this life* (my dearly beloved brethren) which is a very priſon to all Gods children, but the things of *Everlaſting life*, which is our very home; but to the believing of this, you muſt open the eyes of your

Faith, as *Moses* did, who set more by trouble with Gods people, then by the riches of *Egypt* and *Pharoahs* Court. Your house, home, goods, yea life, and all that ever ye have, God hath given you as love-tokens, and to admonish you of his love, and to win your love to him again; now he will try your love, whether you set more by him, then by his tokens or no. If ye for his tokens sake, that is, for your house, home, goods, yea life, will go with the world, least you should lose them, then be assured your love, as he cannot but espy it to be a

Strumpets

Strumpets love, ſo will he reject and caſt it away with the world.

In another Letter to the ſame perſons, by Mr. John Bradford, *Martyr.*

MY dearly beloved, heavy is this anger fallen upon us all, doleful is this day. Now hath Antichriſt gotten all his power again, now is Chriſts Goſpel trodden under foot, now is Gods people a diviſion, and a prey for the wicked.

Now is the greateſt of all plagues fallen upon us,

the want of Gods word, and all these judgments we have, yea I alone have justly deserved.

Oh that as I write with my hands (I alone) so I could wish *David*, 2 *Sam.* 24 17. and with *Jonas* in heart say so. But I do not, I do not; I see how grievously I have sinned, and how great a misery is fallen upon us, for my unthankfulness for Gods word, for mine hypocrisy, in professing, preaching, hearing, and speaking of Gods word; for my not praying to God for the continuance of it, for my not loving it throughly as it required. Oh

Oh good Father, it is we that have ſinned, and therefore deſerve the taking away of thy good word; it is we that have done amiſs, we have dealt unjuſtly with thy Goſpel, we have procured thy wrath, and therefore juſt art thou in puniſhing us, juſt art thou in plaguing us, for we are very miſerable.

But good Lord and dear Father of Mercies, whoſe juſtice is ſuch that thou wilt not puniſh the poor ſouls of this Realm, which yet have not thus ſinned againſt thee as we have done, (for many yet never heard thy word) for our

our treſpaſſes; and whoſe mercy is ſo great, that thou will put our ſins out of thy Remembrance for thy Chriſt ſake; if we believe and repent.

O Lord, let us remember that all thy deareſt children have carried the Croſs of gracious affliction in this life, in whoſe company thou doſt place us, and doſt lay ſuch a Croſs upon us, as thou wilt make us able to bear, to thy glory, and our Salvation in Chriſt, for whoſe ſake we pray thee to ſhorten the days of this our great miſery, fallen upon us moſt juſtly, and in the mean

mean ſeaſon to give us Patience, Repentance, Faith, and thy eternal Conſolation, *Amen*, *Amen*, *Amen*.

To Mr. J. H. *and his wife, Priſoners in New-Gate.*

I have heard my good Brother and Siſter, how God hath brought you both into his School-houſe of correction, he I ſay hath brought you where you are, and though your reaſon and wit tell you it is by chance and fortune, or otherwiſe; yet my dear beloved, know for certain, that whatſoever was the meaus

means, God your Father was the worker hereof, and that for your good, *though* it may be your old *Adam* and poor ſences may tell you otherwiſe; yet I ſay of a truth, it is your duty to think that this Croſs is of Gods ſending, and cometh from him, and it is out of his love and Fatherly affection, for your benefit and profit ſake.

But here perhaps you will object, *what benefit, what advantage can it be?* You are now kept in cloſe priſon; your children and Family are without good overſeers; and by this means your goods are di-

mi-

miniſhed, poverty will approach, and it may be more dangers alſo, as loſs of life, &c.

Theſe you will ſay are no Benefits, but diſadvantages, and thoſe no mean ones neither, ſo that you would be glad truly to know what benefit can come to you by this Croſs, which ſeemeth rather to bring you very great loſs and damage.

To theſe things I anſwer, that it is true indeed as you ſay, of your bodies, families, children, ſubſtance, poverty, life, &c.

But if you would conſider

der a while with inward eyes, as you now behold them with outward, then perhaps you would find more eaſe.

Do you not now by *your* inward ſenſe perceive, that you muſt part from all theſe things, as well as with other worldly beneſits; Tell me then, have you not this benefit by your Croſs, to learn to loath, and leave the world, and to long for, and deſire another world, where is perpetuity and eternal happineſs.

You ought of your own mind and free will, to have forſaken the world and all earth-

earthly things, using this world as though you used it not, and having your hearts only set upon your treasures in Heaaven, or else you can never be Christ true Disciple, that is to be saved, and to be where he is.

And think you, my dear hearts in the Lord, think you that this is no benefit, to be compelled to do thus by this cross, that so you may assuredly enjoy enless glory with the Lord.

How doth God now as it were fatherly correct you, to remember you of your former offences concerning these things, and all other

other your miſcarriages, that your repentance and remiſſion might *enſue thereupon*? How doth God now compel you to call upon him, and to be earneſt in prayer? Are theſe no benefits? doth not the Scripture ſay, that God doth correct us in this world, becauſe we ſhould not be damned with the world? That God chaſtneth every one whom he loveth? that the end of this his correction ſhall be joy and holineſs? doth not the Scripture ſay, that *they are happy that ſuffer for righteouſneſs ſake*, as ye do, *that the glory and ſpirit of God reſteth*

resteth upon them, that *as you are now made like unto Christ in suffering, so you shall be made like unto him in reigning*; doth not the Scripture say, you are now going the high-way and right way to Heaven? My dearly beloved, what greater benefit then this can a godly heart desire?

The Lord open our hearts to see and feel this indeed, then shall we think the Cross and afflictions, which are the means to bring us to this, to be very advantagious; Then shall we thank God that he would chastise us. And that we

may

may do this indeed, my dearly beloved, Let us ſtill remember that our Croſs comes from God, and that they come from God as a Father, for our profit and benefit, and therefore that we ought to call to mind our ſins, and to ask pardon for them; and to look certainly for help at Gods hand, in his good time, ſuch help as ſhall make moſt for Gods glory, and for the comfort and benefit of our ſouls eternally.

Now if we do throughly believe, and ſenſibly conceive theſe things, then there will iſſue out from us hearty thankſgiving, which

which God requireth as a moſt precious ſacrifice.

And that we may all be thus thankful through Chriſt, let us uſe earneſt prayer to our God and dear Father, begging of him to bleſs us, keep us, and comfort us under his ſweet Croſs for ever and ever. *Amen, Amen.*

To Mr. Laurence Sanders, *By Mr.* John Bradford, *Martyr.*

AH good brother, that I could alwaies have God, his majeſty, mercy, Heaven, and Hell before me,

me, then should I indure as *Moses*, as seeing him that is invisible.

Blessed are they that die in the Lord, then how much more, they that *die* for the Lord.

All here therefore (God be praised) do willingly pledg our Captain Christ of his Cup, even when he will, or how he will.

Let us rejoice in the straight way, which few find, and fewer walk therein, but fewest of all continue therein unto the end.

Doubting of Gods favour, is the very Dungeon of dispair.

Who live soberly but such as are holy? Once

Once accepted and beloved of God in Christ, and ever beloved; for whom he loveth, he loveth to the end.

Repentance and justification is the Gramar School, wherein we must first be conversant and learned, before we go to the University of Gods most holy predestination.

The pattern which we must follow is Christ himself, and not the multitude nor custome.

In all things we must avoid the seeking of our selves, as well in doing, as in learning things undone.

Long did the Lord linger

er and tarry to have ſhewed mercy upon us, but we were ever the longer the worſe.

He that will not have Gods bleſſing, it ſhall be taken from him.

Biſhop Ridly, *In a Letter to the diſperſed brethren.*

WE never had a better or more juſt cauſe, either to continue our life, or ſhed our blood; we cannot take in hand a more certain, clear, and manifeſt Truth. For it is not any ceremony for which we contend, but it toucheth the

the very ſubſtance of our whole Religion, yea even Chriſt himſelf.

What can all their cruelty do againſt us, but make our Crowns more glorious, yea, beautify and multiply the ſame?

I eſteem nothing available for me, which will not further the glory of God.

Whoſoever knowingly neglecteth and regardeth not to keep a good conſcience, he cannot have peace with God, nor a lively Faith in his mercy.

If our Doctrine were once the truth of Gods word, do you think that the alteration and change

of the times can ever make it an untruth.

Let us joyn hands together in Christ, and if we cannot overthrow, yet over power, and as much as in us lies, let us shake those strong holds, not with carnal, but with spiritual weapons.

It is not the slanderers evil Tongue, but a mans own evil deed that can defile him before God.

Yours by Gods grace in our Master Christs cause unto the Stake, and thenceforth without all danger or peril for ever and ever.

Doctor

Doctor Taylor, *In a Letter to Bishop* Cranmer.

GOD be praised again and again for this your excellent promotion, *which* you are called unto at this present, in that you are counted worthy to be allowed among the number of Christs Records, and witnesses, *England* hath had but a few learned Bishops that would stick to Christ, so as to burn for his cause. For Gods sake pray for us, for we fail not daily to pray for you, we are *stronger*, and stronger in the

Lord, his name be praised, and we doubt not but ye be so also in Christ sweet School; Heaven is all and wholly on our side.

Rejoice therefore in the Lord, and again I say rejoyce.

Pray for me, I will pray for you; God be praised, since my condemnation, I was never afraid to die.

Bishop Hooper *In a Letter to certain godly persons.*

LEt us pray unto God so to furnish us with Faith and Patience, that we may rather dye ten times, then to deny him once;

once; it is very requiſite that the Members of Chriſt, comfort one another, make prayers together, confer one with another, ſo ſhall you be ſtronger, and Gods ſpirit ſhall not be abſent from you, but be in the midſt of you, to teach you, to comfort you, to make *you* wiſe in all godlineſs, patient in tribulation and ſtrong in perſecution. Ye ſee how the congregation of the wicked, by helping one another, make their wicked Religion, and themſelves ſtrong againſt God, his truth and his people.

If any ſmart, Gods peo-

ple shall be the first; if any suffer shame they begin; if any be subject to slander it is those that he loveth, so that Christ sheweth no face, nor favour, nor love almost in this world outwardly to them, but doth as it were lay clay upon the sore eyes of those that are sorrowful, yet the patient man seeth (as St. *Paul* saith) life hid under these miseries and adversities, and light, and sight, hid under this foul clay.

The will of our Father be done in all things, if he will life, life be it, if he will death, death be it.

It is a trouble to loose the

the treasures of this life, but yet a very great pain, if they be kept with offence to God; cry, call, pray, and in Christ daily require help, succour, mercy, wisdome, grace and defence, that the wickedness of this world prevail not against us. We began well, God preserve us to the end.

This life is short and miserable, happy are they that can spend it to the glory of God.

We may be tempted of the world, the flesh, and the Devil, but yet although these things pinch, yet they do not pierce, and although they work sin in us, yet in

Chriſt no condemnation to them that are grafted in him.

Mr. Richard Rooth, *In a Letter to certain Martyrs condemned at* Colcheſter.

OH dear hearts in Chriſt, what a Crown of glory ſhall ye receive with Chriſt in the Kingdome of God; Oh that it had been the good will of God that I had been ready to have gone with you, for I lie in the Biſhops little eaſe in the day, and in the *night* I lie in the coal-houſe, and we look every day when we

we ſhall be condemned, for they ſay, I ſhall be burned within ten days before *Eaſter*; but I lie ſtill at the pools brink, and every one ſtepeth in before me; but we abide patiently the Lords leiſure, in many bonds, in fetters and ſtocks, by which we have received great joy in the Lord.

Oh my dear hearts, now ſhall you be cloathed with long white garments upon mount *Sion*, with the multitude of Saints, and with Jeſus Chriſt our Saviour, who will never forſake us.

Oh bleſſed Virgins, you have played the wiſe Virgins part, becauſe you have

taken oyl into your lamps, that you may enter with the Bridegroom when he cometh into everlasting joy. But as for the fooliſh, they ſhall be ſhut out, becauſe they made not themſelves ready to ſuffer with Chriſt, nor venture to take up his Croſs.

O how precious ſhall your death be in the ſight of the Lord, dear and *precious in his ſight is the death of all his Saints*: Farewell mine own dear Hearts, and pray the grace of our Lord Jeſus Chriſt be with you all *Amen*. Pray, pray, pray.

By me *Richard Rooth*, written with my own blood.

Mr.

Mr. John Philpot, *In a Letter to Mr.* R. H. R. G. M. H. *and* J. C.

GLorious is the course of the Martyrs at this day; Never had the Elect of God a better time for their glory then this is. Now may they be assured under the Cross that they are Christs Disciples for ever.

Many go on well, till they come to the Pikes, and then they turn their backs, and give over in the plain field, to the shame of Christ and his Church, that hath

hath ſo faint hearted Souldiers in his camp at the time of need, in that wherein his glory ought moſt manfully to be ſhewed.

Be content to have your Faith tryed every day by ſome Croſs or other, as it pleaſeth God to put it upon you, and if God put no grievous Croſs upon you, let your brethrens Croſs be your Croſs, which is a certain token of true brotherly love.

Hitherto we have not reſiſted unto blood-ſhedding, our blood muſt not be too dear for the Lord, and then his Kingdome ſhall not be too dear for us. We

We have taken our Presmony a great while, let us now learn to serve him faithfully, and not to fly out of the Lords camp into the world, as many do.

Mr. John Careless, *To several Martyrs condemned to die for the truth, in New-Gate.*

SO great honour is not permitted to the highest Angel in Heaven, as to suffer for the name of Christ.

Full glad may you be that ever God gave you a life to lose for his sake.

A weak Faith hath ever a cold charity annexed unto it, which is quenched with every unkind word.

Nothing can anger the malicious mind, and cankered heart of Satan more, then the mirth, gladness, and hearty rejoycing of Gods Children in their good Christ.

Only Christs true Disciples do mourn for his absence, therefore they shall doubtless rejoyce in his presence, which will be so much the more joyful, by how much the more his absence is sorrowful.

According to your Faith and as you believe, so shall it

it be unto you, and as you think God to be unto you, such a one you shall find him to be, think therefore ever sweetly of the Lord, and of his goodness.

Mr. John Careless *In a Letter to Mr.* John Bradford.

NOw with a merry heart, and joyful tears, I take my farewel of you, mine own dear brother in the Lord, begging him to send us shortly a joyful meeting in his kingdome, that we may both sing praises together unto him

him with his holy Angels, and blessed spirits for ever and ever.

Farewel thou blessed of the Lord, farewel in Christ, depart unto thy rest, and pray for me for Gods sake.

Well, I will hope in God, and pray all night that God would send me some comfort to morrow, and if the Lord give you leasure to morrow, let me hear four words of comfort from you for Gods sake.

Oh that my life, and a thousand such wretched lives more might go for yours. Oh why doth God suffer me, and such other poor worms to live, that can

can do nothing but consume the Alms of the Church, and yet take you away so worthy a work-man and Labourer in the Lords vineyard?

But wo be to our sins and great unthankfulness which is the cause of taking away of such instruments of the Lord, as should set forth his glory, and instruct his people; if we had been thankful to God for the good Ministers of his word, we had not been so soon deprived of them; The Lord forgive our great ingratitude and sins, and give us true repentance and faith, and

stretch

ſtretch forth his hand of mercy over us, for his dear Son Chriſt his ſake; take not away all thy true Preachers out of this Realm O Lord, but leave us a ſeed, leaſt *England* be made as *Sodom* and *Gomorrah*, when thy true *Lots* are removed and gone.

But why go I about to mingle your mirth with my mourning, your juſt *joy* with my deſerved ſorrow? if I loved you as I pretended, I ſhould ſurely rejoice with you moſt hartily, and praiſe God from the very bottom of my heart; I ſhould praiſe God night and day for your excellent

cellent Election, in and through his great mercy.

I ſhould give him moſt humble thanks for your vocation by his Goſpel, and your true knowledg in the ſame.

I ſhould earneſtly praiſe him for your ſweet juſtification, whereof you are moſt certain by Gods grace and ſpirit; I ſhould earneſtly pray to him for your Glorification, which ſhall ſhortly enſue.

I ſhould rejoice and be glad to ſee you dignified by the Crown of *Martyrdome*, and to be appointed to that honour to teſtifie his truth, and to ſeal it with

with your blood.

I should highly extol the Lord, who hath given you a glorious victory over all your Enemies visible and invisible, and hath given *you* grace and strength to finish your Course as you have begun.

Oh that the time were now come, that I might put off this frail Tabernacle of the flesh, in this heavenly security, quietness of conscience in Jesus Christ.

Yours for ever in the Lord Jesus, John Careless, *living in hope against hope*

Mr.

Mr. John Careleſs, *to Mr.* Philpot.

MY dearly beloved *brother*, God hath *brought* you into a ſtraight place; out of your pinching and painful ſeat in priſon, you have plentifully poured upon me your precious Ointment, the ſweet Savour whereof hath greatly refreſhed my faint and tired ſoul.

Ah good *Jeremiah*, hath *Paſhur* put *thee* in the *Stocks*? why, now thou haſt the reward of a Prophet, thy glory never began to appear until now. Oh

Oh good Mr. *Philpot*, which art a principle *Pot* indeed. filled with moſt precious liquor, as appeareth by thy plenteous pouring out of the ſame; O *Pot* moſt happy, ordained to honour by the high *Potter*, thou doſt contain heavenly treaſure in thy earthen veſſel. Oh *Pot* thrice happy, in whom Chriſt hath wrought a great miracle, altering thy nature, and turning water into Wine, and that of the beſt, out of whom the Maſter of the Feaſt hath filled my cup ſo full, that I am even overcome in joy of the ſpirit through the ſame.

Be

Be not offended, dear heart, at my Metaphorical ſpeech, for I am diſpoſed to be merry, and with *David*, to dance before the Ark of the Lord, and though you play on a painful pair of Organs, the Stocks, not very comly, nor eaſie to the fleſh, yet the ſweet ſound that came from thence to me, from you, cauſeth me thus to ſpeak.

Oh that I were with you in the body (as I am preſent in ſpirit) that I might ſing all care away in Chriſt Jeſus our bleſſed Saviour and *Redeemer* from all trouble, for now the time of comfort is come.

Mr.

Mr. Laurence Sanders, *In a Letter to the true Profeſſors of the Goſpel.*

MY dear friends in the Lord, the times are perilous and dangerous, we muſt therefore be circumſpect and not ſolace,& delight our ſelves in carnal ſecurity, but with a joyful and contented mind we muſt now venture into the ſhip of Chriſts Croſs and afflictions; and now let us ſeriouſly weigh, and conſider, all the perils, dangers, and hazards that we muſt expect to meet in

in our journey to our heavenly Countrey, yet let us account it comfort enough in this dangerous Voyage, that we have the company and fellowship of such an adventurer as our blessed Lord Jesus to go along with us; when he was once in the ship with his Disciples, with his word he did assuage the swelling of the dangerous Seas, and he hath not left us alone in this ship, either to sink or to swim, but will be awaked, if he be call'd upon by importunate prayer.

Holy Breathings:
OR,
A Divine Dialogue between Jesus and the Soul.
With other Poems.

Mat. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.*

Soul.

COme unto me; what voice is this I here?

Jesus

Jesus.

It is the sweet voice of thy Saviour dear,
He calleth labouring sinners, to him flee,
He calleth laden sinners, such as thee.
He calleth sinners, bids them come away,
He calleth all, Oh why then shouldst thou stay?
He calleth such as by sin are undone,
He calleth thee, therefore unto him run.

Soul.

But how I should come to thee *Blessed Lord,*
Sin is the only thing by thee abhord.

And I am nothing elſe but
ſin, and thou,
Wilt not of *ſin*, of the leaſt
ſin allow;
Beſides thou art in heaven,
and how ſhall I,
Reach unto thee, thou art
above the ſky?
And I poor creature, grov-
ling on the earth,
The mold from which at
firſt I came by birth.

Jeſus.

Remember ſoul my bleſſed word
that ſaith,
That coming to me, is alone
by Faith.

Soul.

Thou Lord that putteſt
faith into mans heart,
Beſtow

Beſtow on me that gift; to me impart
Such other graces as may let me ſee
My want of Chriſt, that I may come to thee.
My ſins thou know'ſt a heavy burden are,
A load that is too big for me to bear.
No ſlave that's under Turkiſh Tyranny,
Is under ſuch ſad bondage as am I.
But it is unto thee O Chriſt I come,
Believing in thee; Oh make me a Room
Within thy Arms, take me into thy heart,

And ſince my *Faith* is *weak*,
ſtrong Faith impart.

Jeſus.

Poor Soul! take comfort, though
thy Faith be ſmall,
A grain of muſtard ſeed's
ſmalleſt of all.
Yet I of muſtard ſeeds of
Faith allow,
So that thy Soul unto my
Scepter bow.
Nay of one grain; a wonder
let it be,
To thy poor ſoul that ſuch
love is in me:
That I accept of Faith, even
of the leaſt,
That I receive ſo poor, ſo
vile a gueſt
As wretched man, who nothing
hath to bring,

To

To make him acceptable but his ſin.

Soul.

O bleſſed Jeſus! mount me on the wing
Of Holy Faith; let me not feel the ſting
Of conſcience; but let me anſwer all
That I believed, and went at Chriſt his call.
My Saviour call'd, and I unto him went,
He gave me Faith, and helpt me to repent.
I come with ſorrow, that I ſinned have,
I come with Faith, that thou my ſoul wilt ſave.
It is but weak, O Lord, I muſt confeſs,

It is a feeble hand, yet ne're the leſs,
It is the hand of Faith, and it is true,
It lays holds on *thee*, claiming but its due,
And that is *Reſt*, which thou haſt promiſed me,
And my poor ſoul is *reſtleſs*, till with thee.
Reſt is that good all creatures do deſire;
Reſt is that good, to which all Saints aſpire.
If th' bodies *reſting* after labour be,
So ſweet, ſo pleaſant, as we know, and ſee,
Then what is it to have the ſoul to *reſt*

In

In the enjoyment of a God
ſtill bleſt.
From thee is all the *reſt* for
which I look,
For it is written in thy
ſacred book,
That thoſe that caſt, and
roul themſelves on thee,
Thou wilt receive; O Lord
receive thou me.
For ſtill this Prayer, I will
pray, (though brief,)
Lord I believe, Lord help my
unbelief.
Thou art now mine by faith, I
thine by love,
From this perſwaſion let
me never move.

Oh that my ways were directed to keep thy Statutes, Pſal: 119. 5.

1.

O That I could *ſtand firm* at laſt,
And not be *reeling* too and fro!
O that I could *my God hold faſt,*
And never, never, let him go!

2.

How often do I go aſtray,
And leave my reſt, my wonted bliſs?

Like

Like a loſt ſheep in the
High-way,
Which dangerous and bar-
ren is.

3.

I have no pleaſure in my
ſin,
And yet I Act it o're and
o're!
I'm ſtill the ſame that I
have been,
Though fain I would be ſo
no more.

4.

I long to keep the Law of
God,
But ſtill I break it to my
pain,
My ſtomach ſerves to take
that food,

But

But ſtraight I caſt it up again.

5.

My God! O take me unto thee,
With fire hot zeal melt thou my heart,
That now I may new-moulded be,
And made ſound in my better part.

6.

Lord lead me by thy grace, that I
May never wander from thee more,
Thou art my life, I cannot die,
Thou art my all, I can't be poor.

I ſee another Law in my members, warring againſt the Law of my mind, &c. Rom. 7. 23.

WRetch that I am! my wiſhes are my pain,
Two Laws ſo different, rend my heart in twain.
My heart divided, bleeds in either part!
Offending either Law, I'm ſure to ſmart!
Inſlav'd to ſin, I'm forc'd to bear this yoke.
I kiſs the rod, ev'n whilſt I feel the ſtroak.
The ingrateful *ſerpent* in my breſt I warm!

How

How I drink poyſon, and
imbrace my harm.
My pleaſure is my trouble,
and the heat
Of fond deſire, what is't
but a cold ſweat?
Alas! I'm taken with the
baits of Sin!
Thoſe corrupt joyes but
feed the worm within;
I triumph when my heart
me pris'ner takes,
My minde is griev'd thus
at the ſpoil it makes.
O Jeſus for me wounded!
ſee my wound!
Give me thy Bruiſes, that I
may be found!
With thy blood waſh my
heart, in blood imbru'd!
Give me that peace, which
may this War conclude.

Help thou my unbelief, Mark 9. 24.

HElp Maſter of my faith! I'm forc't to wink
At this bright truth! in theſe great depths I ſink!
O 'tis beyond my reach, I cannot tread,
Nor can I ſwim unleſs thou hold my head!
My reaſons at a ſtand, thus are thy ways
Paſt finding out! How dazling are thy rays
O Sun of righteouſneſs, to humane ſight,
Thou art ſo glorious, I can't ſee for light.

My

My *joys* are *chang'd* to *doubts*,
and *fears*, which roul
Like ſtormy billows in my
wavering ſoul!
Shine forth my Son, amidſt
theſe ſhowers of tears,
Let thy clear beams pierce
through theſe cloud of *fears*.
Shew me thy hidden *Manna*,
Angels food,
I long to taſt, and ſee that
thou art good.
I'm come to ſee the Lord,
though vile and poor,
O let me in; I'le die elſe at
thy door.
Oh Lord reſtore me to thy
Grace,
I hope thou doſt but hide
thy face.

O

O Jeſus do but look on me,
Like *Peter*, I'le weep bitterly.
By thy bright face ſhew me my ſtain,
I'le pour forth tears to waſh it clean.
I hope the day will come again anon,
The Sun of Righteouſneſs is ſet, not gone.

Having

Having the Loyns of your mind girded.

THere is a God! my ſoul
how durſt thou ſtray?
Thou'lt meet his vengeance
if thou go this way.
Return, Return, Lo this
path ſeems too broad,
Here many go, the way to
heaven's, no road.
My ſoul put on thy Gar-
ments, gird them faſt,
'Twill make thee comely
thus to go ſtraight-lac't.
And now I am reſolv'd in
ſpight of Hell,
And my falſe Heart; I'le
ſtill ſtrive to do well.

In

In all my warfare, I'le hold
faſt my ſhield,
Then Satan do thy worſt,
I'le win the field.

A Farewel to the World.

1.

FAlſ-hearted world; farewel, farewel, I find,
thee too unkind.
I took thee for a friend,
did love to play,
with thee all day.
But thou didſt cheat me ſtill
I to my ſhame
loſt every game.
Thy ſtakes were pleaſures
and deceitful toies,

Mine

Mine were true coyn, full
weight, large ſolid joys.

2.

Now thou haſt got all
that I had, I ſee
Thou ſlighteſt me.
Thou uſed'ſt to imbrace
me kindly, and
give me thy hand.
With many promiſes of
love, but lo,
Thou art my foe.
Though all my ſerious
thoughts and company
(Fool that I was) I left to
follow thee.

3.

But I'le return to them a-
gain; I'le rome
no more from home.

The

The mind that ſtays within
ſhall ne're complain,
of Wind, or Rain,
Of care, or greif, for ſtorms
ſhake only breaſts
that ſeek their reſts
Without doors; where is
nought but toile, as *though*
To be kept warm, they'd lie
in beds of ſnow.

4.

Great God, I leave the *world*
and come to thee;
open to me,
I call! O let me find thy
throne of grace,
I ſeek thy face,
I'le die to ſin, put off my
ſelf, and then,
be born agen.

Chriſts

Chriſts blood ſhall be my life; the word (that can Call up the Dead) is breath to the new Man.

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